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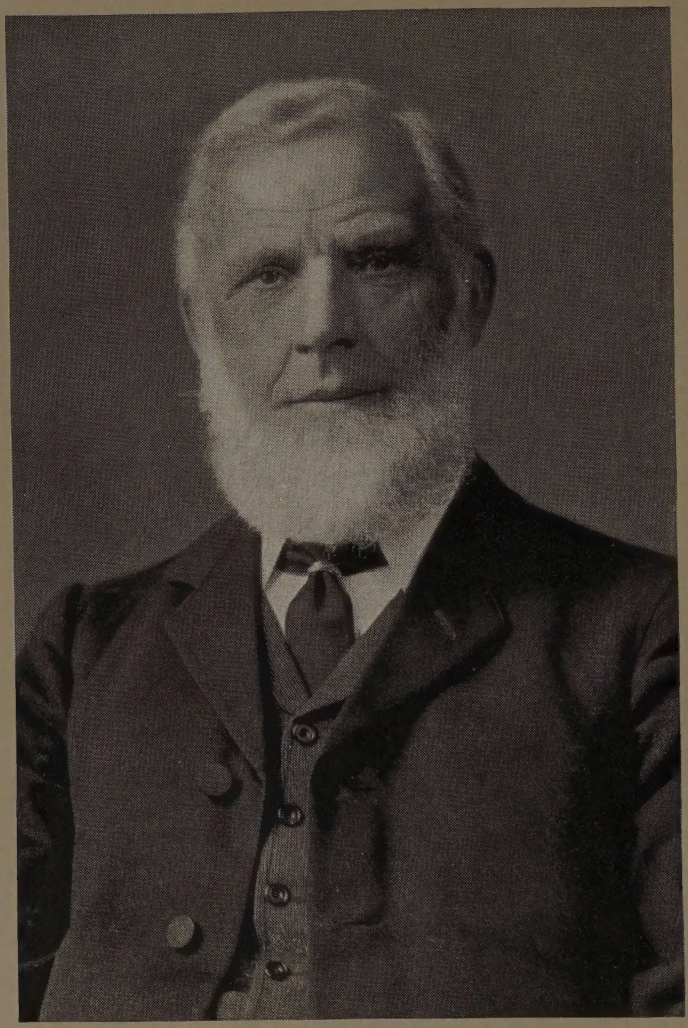
RECTOR OF MORAY HOUSE



MAURICE PATERSON, B.A., LL.D.

Photo, Moffat.

MAURICE PATERSON

RECTOR OF MORAY HOUSE

A MEMORIAL BIOGRAPHY

BY

JOHN GUNN

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"THE INFANT SCHOOL," "SUNDAY SCHOOL TEACHING"
"OUR SUNDAY SCHOOLS," ETC.

WITH AN INTRODUCTION BY

THE RIGHT HON. VISCOUNT FINLAY OF NAIRN

G.C.M.G.

SOME TIME LORD HIGH CHANCELLOR OF GREAT BRITAIN

PUBLISHED FOR THE MORAY HOUSE CLUB

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PREFACE.

SOON after the death of Dr. Maurice Paterson there arose among the members of the Moray House Club a general feeling in favour of the issue of a Memorial Biography of their great teacher. A Special Committee was appointed to make arrangements, if possible, for the publication of such a Biography, and the request was made that I should undertake to write it. The amount of work and responsibility which that would involve, if the book were to be in any way worthy of its subject, seemed to be indeed formidable, and to require more both of leisure and of ability than I could hope to command. Yet the request was not one to be lightly refused. As a commission from my fellow-members in the Club it was a great honour. As an opportunity of doing something to acknowledge, if not to requite, my own indebtedness to Dr. Paterson and to Moray House it was a great privilege. And so, doubtful as I still am as to the wisdom of the step, I agreed to undertake the work, as in every sense a labour of love.

To write the personal life of Dr. Paterson would not meet the case. Most men, as well as nations, who can be called happy, have no history. It was as an Educationist, and above all as a Teacher, that he was known to those who desired a Biography of

him, and that he will be remembered by a wider circle than even that of his old students, numerous as they are. To give any adequate account of his life work, therefore, there must be some representation of the conditions under which it was begun, carried on, and completed. And this involved the attempt to sketch, at least in its relevant aspects, the outlines of over half a century, and that a changeful half century too, of Scottish educational history. Such historical matter is not, therefore, a mere frame to the picture; it is the background, an essential part of the composition, and necessary to the realization of its meaning. But the historical background, though necessary, is confessedly imperfect; in parts, indeed, it may be inaccurate as well as incomplete, for to avoid both faults would have required much more time than was at my disposal. The attempt, at least, has been made to represent not only the man and his work, but the conditions under which that work was done, and its significance for Scottish education.

I wish to acknowledge here, with due gratitude, the valuable help which has come to me from many quarters, some of it essential to the very existence of the book, and all of it serving to make the work less incomplete than it would otherwise have been. In particular, I wish to express my obligations to the members of Dr. Paterson's family and other relatives for the material necessary for a personal biography and for much other assistance; to Mr. Alexander Somerville, M.A., Secretary of the Moray House Club, and also to the late Mr. John Watson, B.A., a member of the Special Committee, but for whose untimely death the work would have been

more complete in several particulars; to the Rev. Dr. J. Wilson Harper, Convener of the United Free Church Education Committee, for access to the Minutes of that Committee; to the Rev. Dr. J. Kennedy, Librarian, New College, for guidance with the official Church records; to Mr. Charles Boog Watson, F.S.A. Scot., for permission to use material from his Monograph on Moray House; to Mr. Hugh Cameron, M.A., F.E.I.S., Secretary of the Educational Institute of Scotland, for access to the files of the *Educational News;* to Dr. Alexander Morgan, Rector of the Provincial Training College, for the use of the College Library and other help; to the Rev. Dr. George Steven, a member of Dr. Paterson's first class at Moray House, for valuable information; to all those whose names are mentioned in connection with their individual contributions throughout the book; to the many friends whose advice and encouragement have helped, but who would prefer that their names should not appear; and, finally, to any whose names ought to appear, but have been omitted through inadvertence.

It may not be out of place to make special mention of the kindness of the Right Honourable Viscount Finlay, Dr. Paterson's first pupil—first in point of time, as he has remained first in point of distinction—who has contributed by way of introduction to the book his reminiscences of his first tutor.

After many delays the result is now before the members of the Moray House Club and the wider circle of those who knew and reverenced "The Rector." The subject of the book will find for it a welcome among these, whatever be its imperfec-

tions. Would that, for his sake, it had been possible to say of the work, "*Exegi monumentum ære perennius*," but a more humble place must be assigned to it—a simple wreath, not even of immortelles, to be laid upon his tomb in the name of all his old students as a token of reverence, admiration, gratitude, and love.

J. G.

62 Blacket Place, Edinburgh,
June 24, 1921.

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INTRODUCTION.

I HAVE been asked to say a few words by way of preface to the Memorial Biography of my friend, the late Dr. Maurice Paterson. I believe that I owe this honour to the fact that I was his first pupil, so long ago as 1854 and 1855, and that, for that reason, I may be entitled by right of seniority to say a few words on behalf of the very great number of pupils and students who since my time have had the privilege of pursuing their studies under his guidance. I have great pleasure in complying with this request. I have the greatest regard for the memory of my friend and tutor, and realize how great is my debt of gratitude to him for all he did. Many years have now passed since the days of which I speak, but they have not dimmed the memory of the kindly and valuable help which he gave me as a boy.

When Mr. Paterson became my tutor I was in the third class of the Edinburgh Academy, and in my twelfth year. His own schooldays were not far behind him, for he had but recently left the Edinburgh High School. He had there achieved the highest honours as a classical scholar, and was pursuing his studies at the Edinburgh University. He was, I suppose, some five or six years older than myself, and having been so recently through

the mill himself, he was able to appreciate the point of view and to understand and sympathize with the difficulties of a schoolboy probably better than one more advanced in years would have done.

The High School, through which he had just passed, has great traditions and a long history. Sir Walter Scott was a pupil there, and there are few who have not read with delight the account which he gives of his schooldays in the autobiographical fragment which forms the first chapter in Lockhart's "Life." In one of his later novels Scott, in speaking of the debt which Scotland owed to her village doctors, says that from them she had reaped more benefit, and that to them she was perhaps more ungrateful, than any other class of men except her schoolmasters. A century has elapsed since Scott wrote these words, and perhaps I may express the hope that to both these classes Scotland now better discharges her obligations. It is, indeed, with sympathetic interest that in the Autobiography Scott painted the portrait of Dr. Adam, the Rector of the High School. He thus records the effect which the discriminating encouragement he received had upon himself: "Nor shall I soon forget the swelling of my little pride when the Rector pronounced that though many of my schoolfellows understood the Latin better, Gualterus Scott was behind few in following and enjoying the author's meaning." To Dr. Adam the school was the pride of his heart. His end was worthy of his life. The scene is familiar, but is so touching that I may be excused for recalling it: "He was struck with palsy when teaching his class. He survived a few days, and, becoming delirious before his dissolution, con-

ceived he was still in school, and after some expressions of applause or censure, he said, ' But it grows dark ; the boys may dismiss,' and instantly expired."

I think there was in Mr. Paterson a strain of that enthusiasm for the profession of teaching which had animated Dr. Adam, and was not quenched even by the approach of death. The most outstanding feature in my recollections of Mr. Paterson is a sense of his absolute devotion to his work. I have the strongest sense of what I owe to him. Work which many might have regarded as drudgery was to him a labour of love. When he first came to me I had been laid aside for some two months with gastric fever, and had considerable arrears to make up if I was not to fall behind in the race of competition at school, which is to some boys as engrossing as the pursuits of after life, in a profession or in politics, are to the man. One hour was supposed to be our time of study together ; but Mr. Paterson was quite regardless of time in the interests of his pupil. Teaching seemed to be to him a real pleasure. He himself suggested that I should make a start with Latin composition, and he thought nothing of devoting an hour or more after our lessons were done to superintending my efforts in Latin prose, giving encouragement where he thought it deserved, and initiating me into the niceties of the language. I owe much to his guidance, and still more to his example.

The Rector, when Mr. Paterson was at the High School, was Dr. Leonard Schmitz, a scholar of considerable distinction. He was fond of quoting to me Dr. Schmitz's dicta, and I think was disposed to regard his authority on all matters of

scholarship as final. One anecdote he gave me happens to have dwelt in my memory. The *Philoctetes* was being read in the Rector's class. When they came to the lines in which are reproduced the half inarticulate sounds of pain to which the hero gives vent in his agony, Dr. Schmitz vouched for the accuracy of Sophocles by telling his class how on some occasion on which it had been his duty to be present at some very painful operation he had heard from the patient sounds similar to those which the dramatist puts into the mouth of Philoctetes.

My own school was the Edinburgh Academy, which had been founded in 1824 by the exertions of prominent citizens of Edinburgh; among them were Sir Walter Scott and Lord Cockburn, the Scottish judge, whose "Memorials of his Own Time" are so well known. Lord Cockburn had himself been a pupil at the High School. His recollections of his schooldays there are not quite so favourable as those of Sir Walter Scott, who had been his senior by some eight years. Speaking of his time at the High School and Edinburgh University, he is reported to have said, "We were kept about nine years at two dead languages which we did not learn."

In the days when I joined the Academy it was the custom that towards the close of the session a breakfast was given by the Directors, to which a distinguished company and also the head boys of the seven classes were invited. One of these breakfasts I attended in 1852, in my capacity as dux of the Gaits' (the first or youngest) class. Lord Cockburn happened to be there, and I was

put under his charge. He treated me with great kindness. What he said to me I have forgotten, except that he did say he hoped I should be dux all the succeeding years of my time at school. This was a kindly wish which was not destined to be entirely fulfilled. I remember reading in the "Memorials" that Lord Cockburn, in giving his own experience of school life, says that he had always been a little distrustful of duxes and hopeful of boobies. It is interesting now, in 1921, to look back upon a meeting of this kind with one who was born in 1779 and died in 1854.

The difference in the pronunciation of Latin at the High School and the Academy afforded material for occasional friendly controversy between tutor and pupil. At the High School the old pronunciation of Latin, with the vowels sounded as in Italian, had always been kept up. At the Academy the English pronunciation, as it was called, the vowels being sounded as in English, had from the first been adopted. A similar difference existed with regard to Greek: at the High School the Erasmian pronunciation had always prevailed, while at the Academy the Greek vowels were pronounced as in English. I recollect as if it were yesterday Mr. Paterson's holding up our English pronunciation of Greek to ridicule, taking as an example the word πούς—could anything be more absurd than pronouncing it to rhyme with "house"? "Puss," as they said at the High School, was perhaps not much better so far as sound went, however impregnable the case for giving that sound to the diphthong. It must be remembered that both teacher and pupil were young!

When the Academy was founded the system of the pronunciation to be adopted formed the subject of very careful consideration. The letter which Sir Walter Scott wrote upon it always struck me as an interesting example of the way in which he was able to subordinate sentimental to practical considerations. All his prejudices were in favour of the Scottish pronunciation, apart from the circumstance that it was more correct. But he pointed out that in all probability a great many pupils at the Academy would go to the English Bar and into Parliament, and he advised that the English system should be adopted, as it would be very inconvenient that old Academy boys should have to adapt themselves to a fresh system of pronunciation when perhaps they were too old to learn. Under his advice the English pronunciation was adopted.

In 1824 the argument which Sir Walter Scott used was decisive from the practical point of view. The changes which time has brought have now destroyed the possibility of any such argument. In the pronunciation of Latin in England and in Scotland chaos now reigns supreme over vowels and consonants alike. Except by actual experiment it is impossible to predicate what pronunciation you will find in use at any school or college. It is, I think, some years since it was said by an American scholar that he was tempted to regret that they had not stuck to the traditional English pronunciation with all its faults, as the attempt to reform it had resulted in a perfect Babel. Is it too much to hope that some day a concordat may be arrived at on the basis of the universal

adoption of the Italian vowel sounds, while the traditional pronunciation of the consonants is left undisturbed—in other words, on the basis of the pronunciation which so long existed in Scotland as on the Continent? A return to the English pronunciation as it may be heard every year, now that the war is over, at the Westminster play would be infinitely preferable to the present welter. A more excellent way might perhaps be found. There would be no difficulty about the vowels if the consonants were left in peace. It seems sometimes to be forgotten that Latin was never wholly a dead language. It was always used in the Roman Catholic Church, not merely in the service, but for many purposes connected with ecclesiastical matters; it is only the other day that we read in the newspapers that the Pope made a speech in Latin. The traditional pronunciation ought, perhaps, to command more respect than it has received.

The subject of the pronunciation of Greek is too thorny for me now to touch upon it; but the question of the pronunciation of Latin, to which my studies with Mr. Paterson drew my attention at an early age, has a very practical side to it. It may well be that in teaching Latin far too little use is made of the spoken as distinguished from the written word. Probably this is to some extent responsible for the very disappointing results which are achieved under the present system of studying that language. Boys and young men are engaged for some twelve of the most impressionable years of life in the study of Latin, with the result that it is only in very rare cases that the pupil is able to read with pleasure any passage in Latin which

is new to him. In a few cases the man may recur to pages of Virgil or Horace with which he became familiar at school, but how many are there among the multitudes who receive a classical education who can take up for amusement any book in Latin with which they are not already familiar? There is an interesting passage in the Rectorial address given by the late Lord Dufferin, I think at St. Andrews University, in which he says that after spending many years at school and college in the study of Greek with the usual meagre results, he took a fancy really to learn the language. In a comparatively short space of time, by studying it as he would have studied a living language, he was able to read Greek as if it were French.

I believe with Lord Cockburn that a classical training should form the backbone of a liberal education. But the future of the Classics in our educational system is now in danger. I cannot help thinking that any such danger is largely due to the very slender results yielded by the present method of instruction as compared with the vast expenditure of time and effort. There is the maximum of toil and the minimum of result.

Every one has in the process of learning modern languages realized what a hold on the language is acquired by the mere fact of talking it. Is it too much to hope that the good old practice of conversation in Latin in the Latin class should be introduced? It is not that the power to talk Latin would be of any practical use in business or in social life. But a knowledge of Latin literature is an essential part of a liberal education. To appreciate that literature the language must be learned,

and practice in speaking it is a most valuable auxiliary to its study. At present the spoken word is ignored altogether in the great majority of schools and colleges. The so-called dead languages should be taught as living languages as far as that is possible. In any well-managed school modern languages are taught as living languages should be taught, though it must be admitted that in too many cases consistency is carried so far that French and German are taught as if they were dead !

A great deal of time is spent, and well spent, in rendering Latin into English. Would it not help to give the scholar a grasp of the language if he were required to reverse the process, and to translate *viva voce* from English into Latin ? The younger Pitt ascribed his command of English to the fact that his father, Lord Chatham, used to require him to read aloud into English the passages in the Classics which he had been studying during the day. Rendering from English into Latin will in like manner, though in less degree, tend to give a mastery over the Latin idiom, a mastery which is essential to the full appreciation of Roman literature.

It was during parts of two years, 1854 and 1855, that I had the benefit of Mr. Paterson's tuition. After 1855 our paths diverged, and it was not till 1888 or 1889 that we were again thrown together. When M.P. for the Inverness Burghs I sat upon a Departmental Committee to report on the Training Colleges for Teachers in Scotland. One of my colleagues was Sir Henry Craik, so well known and so justly esteemed for his services to education in Scotland ; another, the late Mr. C. S. Parker, also

distinguished in and out of Parliament as an educationist. We held a good many meetings at various places in Scotland. I had the pleasure of meeting as one of the witnesses my old friend, Maurice Paterson. His evidence was given with the clearness and ability which characterized everything that he did, and, speaking generally, I think that the report was much upon his lines. I think it was afterwards criticized by some members of the House of Commons as being too cautious and conservative in its recommendations. But I cannot help thinking that any report on lines which recommended themselves to one who possessed so sound a judgment and so intimate an acquaintance with the subject as Dr. Maurice Paterson cannot have been far wrong. Circumstances may, of course, have changed since the late eighties of the last century, when our Committee sat.

I always look back with very great pleasure upon my early association with Dr. Maurice Paterson, and it is a matter of pride to me that I have been allowed to join in paying this tribute to his memory.

FINLAY.

NEWTON, NAIRN,
January 5, 1921.

CHAPTER I.

EARLY LIFE AND EDUCATION.

Dr. Maurice Paterson was an Edinburgh man, by family connection, birth, and education, as well as in his professional career. With the exception of seven years, indeed, he spent the whole of his long life in that city. His family was of the good burgher stock which, engaged in trade or industry, builds up cities and nations, and from time to time sends forth its choicest scions into the learned professions to mould the social life of the country, or into the ranks of the legislative and administrative forces which guide its destinies. In tracing the descent of such a family the biographer lacks the aid of armorial bearings whose quarterings would reveal its genealogy—or the more select portions thereof; if any record exists it is more likely to be found on the fly-leaf of some treasured family Bible. In the case of Dr. Paterson such a record does exist, in the family Bible presented to his mother by her parents. The record is of no historical or public importance, but to the readers of this Memoir nothing which is in any way connected with "The Rector" will be devoid of interest.

The family history, as thus recorded, begins with the marriage of Maurice Crawford to Anna

Ogill, by the Rev. Mr. Warden, on March 15, 1757 —the great-grandparents of Dr. Paterson. The family of Ogill or Ogle was, apparently, well known in Scotland in connection with the bookselling trade. An obituary notice of Robert Ogle, bookseller, appeared in 1876; he was born in Edinburgh in 1800, and was apprenticed to his father, Robert Ogle, then in business in London; his uncle, Maurice Ogle, had a large establishment in Glasgow, and another uncle, John Ogle, kept a well-known bookshop in the Old Parliament Close, Edinburgh. This Robert Ogle seems to have specialized in theological literature, and occupied premises in the South Bridge, from which he retired in 1873.

The family of Maurice Crawford and his spouse, Anna Ogill, consisted of five sons and three daughters. Agnes, the fourth child and second daughter of the family, was twice married; first to John Scotland, printer in Edinburgh, in 1784, and after his death to John Paterson, merchant tailor, in 1797. Of the second marriage there was a son, Maurice Paterson, born May 13, 1801, the father of the Rector.

This Maurice Paterson was married, on April 25, 1828, to Margaret Tait Boswell, by the Rev. Robert Gordon, D.D., of the High Church, and later of the Free High Church, Edinburgh. Of this marriage nine children were born, five sons and four daughters, the fourth child and second son of the family being the Maurice Paterson who forms the subject of this Memoir. The date of his birth was March 5, 1836.

His mother, Margaret Tait Boswell, claimed

kindred with the family of James Boswell of Auchinleck, the biographer of Dr. Samuel Johnson, but in what degree of consanguinity is not recorded. It is also remembered that a great-aunt, Hester Paterson, was a governess and afterwards companion in the home of Sir Walter Scott's father and mother, and that she used to read to the old lady the famous " Waverley Novels " as they were issued, until the appearance of "Old Mortality." The caricature of the Covenanters in that tale was so much at variance with her own opinions that the reading was summarily interrupted and never resumed. It may be of interest to mention that an aunt carried on for a considerable number of years a successful girls' school in Glasgow. A connection with books and with education seems to have been traditional in the family.

At the time of Dr. Paterson's birth the family home was at No. 1 South St. James Street. His father carried on the combined business of bookbinder and bookseller in Union Place and afterwards in Broughton, then somewhat of a suburb on the northern outskirts of the city. Even at that comparatively recent period the vocation of a bookseller was rather a branch of Literature than merely a mercantile occupation. It was still possible for the bookseller to know his books. A book was the expression of a man's thought, and not simply a commodity to buy and sell, to be ordered by the gross (thirteen to the dozen) in cloth gilt, assorted titles. And the wise bookseller knew his clients as well as his goods. So it might be possible to buy an old or rare book for a few shillings or even pence, and then to bring it to the right purchaser, to whom

its value might be estimated in pounds, and comfortable figures at that. A bookseller was certainly a reader and a lover of books, often a connoisseur with a fine taste in literature, and also in bindings and all that goes to make the body of a book worthy of its soul. Some things are recalled which suggest that the father of our subject was a bookseller of that old-fashioned type. At any rate the business, which was never a large one according to modern ideas, was sufficient for the needs of a family which our modern standards would certainly estimate as large.

As to the church connection of the family, it need only be mentioned that at the Disruption they followed the example of Dr. Gordon and left the High Church, as members of what became known as the Free High. It was this Dr. Gordon of whom one of the Judges of the Court of Session said: "The cause that claims Gordon must have good at its root." The new congregation met at first in the Music Hall, George Street, but when the New College was erected at the head of the Mound a church was included as part of the design, and was opened in 1850 as the Free High Church. Of this church Dr. Paterson's father was an elder for many years; within its walls also he died, passing suddenly and quietly away while seated in the family pew one Sunday in 1862.

Dr. Paterson was a boy of only seven years old when the Disruption occurred; but its impressions were lasting in a family where the intellectual and religious atmosphere was so vital and clear, and that great event in Scottish history was undoubtedly one of the formative influences of his life.

When his schooldays arrived the boy was sent to a private school in Swinton Row conducted by a Mr. Adams, a school which enjoyed a wide reputation in its day. At the age of ten he entered the High School, of which Dr. Leonard Schmitz had just been appointed Rector. An examination of the school records shows him to have been not only a brilliant but a hard-working lad in all his school studies. During his first four sessions his class-master was Dr. W. M. Gunn, an educationist of more than local renown in his day. In his two final sessions he was a member of the Rector's class.

It may be of some interest to give the details of his High School career so far as these are recorded. In the first class (1846–47) he won the third prize for General Scholarship and the first for Arithmetic. In the second class (1847–48) he was awarded the same two prizes. In the third class (1848–49) he won the second prize for Scholarship, the second prize in Religious Instruction—knowledge of the Christian Evidences—and a prize for vacation exercises. The record for the year 1849–50 is lost, but it is known that he was Dux of the fourth class that year, as the gold medal which commemorates that honour is still in the possession of his family. When he reached the Rector's class his success was no less distinguished. In the session 1850–51 he gained the twelfth prize for Latin prose, the first for Junior Greek, the second for Junior Mathematics, and the second for Senior French, under M. de Fivas. In his final session (1851–52) he was awarded the Murray (now M'Gregor) gold medal as Dux in Latin, the City gold medal as Dux in Greek, a prize for Latin

and Greek prose, the second prize in Senior Mathematics, and the second in Junior German under Dr. Aue.

This is a noteworthy record. It is not the record of a genius who cannot help being head and shoulders above all competitors in whatever subject, nor is it the record of one who concentrates on his own special subject to the neglect of all others. It rather indicates one who took seriously every subject in the curriculum, and possessed a native ability sufficient to win a place among the best in each, but who at the same time found one class of studies to be his special domain, and, with growing maturity, displayed in those studies an increasing superiority over his fellows. It is a record which indicates width of interest and variety of talent, and one which augured well for the future.

There are school successes which mean little for after life, and Duxes who fail to lead when schooldays are over. One hears of these, and one sometimes suspects that too much is heard of them, for in every class there must be a Dux, but not every class contains a boy of outstanding ability. Yet there are undoubted cases in which the judgment of the school and that of the world are at variance. Honours are sometimes awarded on the ground of aptitudes and attainments which have little real value outside the school, and the gaining of these is no guarantee of future efficiency. But if the attainments which form the test are such as have a real value and significance, and if the habits and the powers developed in preparing for the competition are those which prepare also for

the sterner examinations presented by everyday life and work, there should be little discrepancy between the valuation of the school and that of the world as regards the boys who pass from the one to the other. There are, of course, many who win high success in life after a school career of less than mediocrity—boys who develop late, or who by mental constitution regard things from an angle differing from the school angle; that is a matter not in dispute, but is a different question from that of the real value of a Dux medal. And it may, perhaps, be suggested even in an age of science that a Dux medal won in Classical studies, properly directed, is more likely than any other to be an evidence of such ability as will grow to eminence in maturer years. Such, at least, was the case with Maurice Paterson.

The passion for thoroughness and reasoned accuracy which marked all his teaching had, no doubt, its roots in his High School days—not a meticulous verbal accuracy for its own sake, but accuracy as an essential means of extracting from any literature the full flavour and suggestiveness which are lost in superficial treatment. The Rector, Dr. Schmitz, carried with him the Teutonic love of thoroughness. The appointment of a foreigner first as a Classical Master in the High School, and then as its Rector, was a very unusual proceeding. He was a native of Eupen, then in Rhenish Prussia, but now, since the Great War, assigned to Belgium. He was a graduate of the University of Bonn, favoured of Prussian royalty, and was the author of several learned works, among others a three-volume continuation of Niebuhr's "History of Rome,"

for which he had received in 1844 the gold medal for Literature presented by the King of Prussia. On account of his recognized scholarship, as also, perhaps, of his nationality, he was chosen by Queen Victoria as tutor in History to the Prince of Wales (afterwards Edward VII.), and later to his brother, the Duke of Edinburgh—a connection which is commemorated by the title, " Royal " High School, and by the school cricket ground in Holyrood Park.

To be Dux of the High School in those days was to occupy a place of some distinction in the public eye. There is no position open to a youth of sixteen to-day which quite corresponds to it. There are now many Secondary Schools, of pretty equal importance so far as the public are concerned, but there was then only one to consider. Apart from the Edinburgh Academy, which catered for a special class, and private schools of various types, there was only the historic High School to impart and to test a classical education. To be first there was to be first in the city, to stand in the line of succession of Edinburgh's most distinguished sons, to carve one's name on the same tablet with Drummond of Hawthornden, Sir Walter Scott, Lord Cockburn, and others of the Immortals.

Of Dr. Paterson's classmates at the High School, the most distinguished was Dr. George Smith, C.I.E., who afterwards founded the India Prize, he being Dux of the first, second, and third class in succession. Sir Archibald Geikie was two classes in front of, and Dr. James Geikie two classes behind, Dr. Paterson. Sir Thomas Grainger Stewart was also a schoolmate and friend.

School can never claim all the credit, though it

must often bear all the blame, of a boy's early education. In Dr. Paterson's case there was a useful auxiliary at hand. He spent many a spare hour browsing at will among the volumes on the shelves of his father's bookshop. He could also upon occasion handle the tools of his craft. Many years later his students have been known to admire the deftness with which " the Rector " handled the bundles of examination papers and other stationery —no doubt an art acquired in those early days. In his leisure he played a more than passable game of cricket. Summer holidays were often spent in a shepherd's cottage, long since a ruin, on the southern slopes of the Pentlands.

From the High School Dr. Paterson proceeded to the University of Edinburgh, enrolling as a student in the Faculty of Arts in the autumn of 1852. During his four years' course he accepted engagements as a private tutor which must have made large inroads upon his leisure, notwithstanding which his class record, if not exceptional, was at least one which may fairly be described as brilliant. At the close of his first session he was a prizeman in the highest Greek class and in the first Mathematical class, while he obtained honourable mention in a competition in Latin for a gold medal given by the Society of Writers to the Signet. Next year he was first in the highest Greek class, and first in an examination on private readings in Greek, and also obtained a high prize in the second Mathematical class. For 1855 and 1856 the records of his classes have been lost, but it is known that he won high honours both in Logic and in Moral Philosophy. In 1856 he

graduated as Bachelor of Arts. It is probable that the immediate prospect of beginning work as a teacher prevented his proceeding to the further degree of Master of Arts.

To many of his students in later years it was not clear why the Rector should be designated as "B.A.," and yet be an Edinburgh graduate. The difficulty has, indeed, led to one writer, in giving an account of his career, describing him as a B.A. of Cambridge; to be a B.A. of Edinburgh seemed an impossibility. Yet the explanation is simple. The University of Edinburgh granted both the Bachelor's and the Master's degree during the period from 1843, when the B.A. was first conferred, up to 1861, when it was abolished by the Universities' Commission.

The course of study for the B.A. degree consisted of Latin, Greek, Mathematics, Logic, and Moral Philosophy. That for M.A. added to these Natural Philosophy and Rhetoric, and required an additional session's attendance. In neither case were there any options. The plan adopted had been to select for the junior degree a course which included the subjects essential to a liberal education, and to leave the student free to add to those the subjects required for the higher degree, or to specialize in any other line for which classes might be provided.

It has been the fashion to describe the old Arts curriculum as narrow, and to extol the advantages of offering to the student a wide option of subjects. Experience of the working of the newer scheme has resulted in some doubts regarding its superiority. Much depends upon our conception of the proper

aim of a University. If it is merely technical equipment of a high order, then there ought to be at least as many options for the student as there are professions or technical callings to prepare for. If, on the other hand, we believe that there are certain lines of study and discipline which are essential to a liberal as distinct from a professional education, there seems to be a necessity for every student who desires the hall-mark of a degree which shall be evidence of having received a liberal education, to devote at least a certain amount of time to those fundamental studies. And the three lines formerly prescribed for the B.A. degree—Classical Literature, Mathematics, and Philosophy—were a very fair attempt at selecting the irreducible minimum for the foundation of a liberal education. In one form or other each of the triad, Literature, Science, and Philosophy, must be studied by all who desire the elements of such an education, and a freedom of option which allows the uneducated student to miss contact with any of these seems to be a grave educational blunder. The omission of philosophical studies is particularly unfortunate. The boy from a good secondary school has already a considerable acquaintance, at a certain level, with Literature and Science, and something might be said in favour of allowing him to discard one or other of these from his University curriculum. But necessarily he is quite ignorant of Philosophy, and to permit him to remain so while professing to give him a liberal education is a very unwise degree of freedom of option to establish. That freedom, at any rate, did not exist in 1856, and Dr. Paterson's curriculum compelled him to face

the three main lines of study referred to. And in doing so he manifested the same characteristics as he did when at school—the power of successful study not only in the Classical subjects which were clearly his special field, but also in Mathematics and in the new sphere of Philosophy as well.

Some of Dr. Paterson's fellow-students at the University have left on record their impressions of him at this time. The Rev. Andrew Crichton, B.A., minister of the Free New North Church, Edinburgh, when writing in support of his appointment as Rector of Moray House a few years later, says—

> We were at College together. I have ever valued his friendship greatly, and have had good means of becoming acquainted with his ability and his character. He was much distinguished as a student. His attainments as a scholar, in particular, are very high. In the case of any essay or subject of discussion I never knew one who so habitually grasped the very matter in hand and searched it to the core.

Those who knew him in his maturer years will recognize in the last sentence a stroke of real portraiture, outlining one of the most distinctive features of his intellect.

It has been mentioned that during his years at the University Dr. Paterson accepted several engagements as private tutor. His record as Dux of the High School, apart from the class honours he was accumulating at the University, was sufficient guarantee of his scholarship, and his services were in request by families of some distinction in the city. Among these were Lord Moncreiff, Sir James Y. Simpson, and Dr. Finlay. In the last-named

family he found his first and his most distinguished pupil, whose successes in after life he followed with deep interest, and who ultimately attained the highest position open to a subject of the Crown—that of Lord Chancellor. This pupil, Robert Bannatyne Finlay, was only six years younger than his tutor. He was a pupil at Edinburgh Academy, and made such good use of the help given him that he left as Dux of the school. He took a degree in Medicine at the University, but later turned to Law and Politics; entered Parliament, and held the chief Law offices in the Government—Solicitor-General and Attorney-General; was raised to the Peerage, and became Lord Chancellor in 1916, and was created Viscount on demitting that office.

The work of a visiting tutor before the days of tramways involved a certain amount of pedestrian exercise. In Dr. Paterson's case that amount was often somewhat formidable. At one time it necessitated walking to and from Newhaven, at another to Hailes, and at another to Pinkie House, Musselburgh. The habit of walking was always congenial to him, and indeed almost the only form of physical recreation in which he engaged in after years was that of long walks over the Pentlands and elsewhere. In his later years he used to make humorous reference to one benefit which he derived from those enforced walks during his youth. In his childhood, he used to say, he was a somewhat small and puny boy, and threatened to fall short of the average stature of manhood. But during his 'teens those long walks gave such a stimulus to his growth that he rapidly developed into a man of more than the average height. But for his own testimony on this

point, those who were familiar with his tall, lithe, and athletic figure could not have supposed that his early boyhood promised so much less.

The experience gained in those periods of tuition was of considerable use as a preparation for his life work. Opportunities for the formal training of teachers of secondary schools and of special subjects had not come into being. The need for it was not realized. Even for teachers in the so-called elementary schools formal training was, as we shall see later, a comparatively new thing in the educational world. About this time, moreover, the curriculum of the Training College was a wretchedly poor affair, blighted by the regulations of the Education Department, and had nothing worthy to offer after the Secondary School and the University. All his life Dr. Paterson was a keen observer of the nature of children, and with his insight into the mind of his pupils and his characteristic thoroughness in all that he undertook, such private teaching was, therefore, a valuable apprenticeship to the work that lay before him. Yet in his after life he was conscious that his preparation was not so complete as it might have been. This comes out in an odd way in the evidence which he gave before the Departmental Commission mentioned by Lord Finlay in his Introduction. The question arose as to the relative values of the Training College and the University in the education of the teacher. Sir Henry Craik seemed for the time to be holding a brief for the University, and in order to minimize the value of training he made use of the *argumentum ad hominem*, taking Dr. Paterson himself as a proof that it could be dis-

pensed with, provided there had been a University education. The dialogue proceeded as follows—

Mr. Craik.—" Your own training did not include training in a Training College ? "
Mr. Paterson.—" No."
Mr. Craik.—" Nor in an elementary school ? "
Mr. Paterson.—" No."
Mr. Craik.—" And you have found, all the same, that you could, by University training, adapt yourself to the methods, and make yourself acquainted with the system pursued in the best schools ? "
Mr. Paterson.—" I should certainly have been the better of some kind of training."

The answer was complete, and characteristic in its reticence.

As a teacher, even in those first attempts, Dr. Paterson gave proof of unusual ability. Dr. Finlay, father of the future Lord Chancellor, in referring to his tutorship, wrote in 1853—

His distinguished career at the High School satisfied me with regard to his scholarship, and experience has shown me how well he is fitted to make his attainments available, by his unvarying good temper, by his painstaking habits, and by his determination not merely to get through with his duties, but to do them in such a way as to ensure success. His pupil had not been accustomed to have a tutor, and had recourse to one in consequence of an illness of between three and four months' duration, in order to make up what his class had gone over during that time. Mr. Paterson accomplished that object so well that he had the satisfaction of seeing his pupil Dux of his class at the termination of the session. I have no hesitation in ascribing that result in a very large degree to Mr. Paterson's unwearied exertions and excellent instructions.

Again, in a testimonial given after this distinguished

pupil had left school, Dr. Finlay says: "We attributed the position of his pupil as Dux of the Edinburgh Academy in no small degree to Mr. Paterson's able and energetic instructions."

Sir James Y. Simpson, in a testimonial given in 1856, bears similar testimony to the promise shown by the future Rector. He says—

> He appears to me to possess in an unusual degree the qualities requisite for his duties—namely, excellent temper, complete control of his pupils, ripe and ready scholarship, and great power of imparting his information to others. I have seen and heard of his teaching in my own family, and in that of others. Mr. Paterson is, I believe, destined, if health is spared to him, to assume yet a distinguished rank among the classical teachers of Scotland.

And Mr. J. G. Brown of Pinkie House writes in a similar strain—

> I have now had ample opportunity of observing his method of training during the time that my son has been under his superintendence. I am perfectly satisfied with the progress my son has made in all the branches of education imparted to him by Mr. Paterson. He possesses the power of securing both the affection and the respect of his pupil. I regret the prospect exceedingly of losing him as tutor to my boy.

Testimonials are often somewhat flattering documents, but those who were students under Dr. Paterson will recognize in these sentences the virtue of absolute truthfulness, without any trace of exaggeration, in specifying just those elements which distinguished his work as a teacher. There is not only truth but discrimination shown by the writers, and the prediction of future distinction, based upon

an intimate personal knowledge of the young man, was to be amply fulfilled.

Supported by testimonials of such weight, following on a School and University career of so much distinction, Dr. Paterson had not long to wait for an opening into the profession he had chosen. In the autumn of the year in which he took his degree (1856), he was appointed Classical Master in Blair Lodge Academy, near Polmont, Stirlingshire, and his life work had begun.

CHAPTER II.

BLAIR LODGE.

BLAIR LODGE ACADEMY was a distinguished and successful example of the private and proprietary Secondary School, a type of school which did much for Secondary Education in Scotland during the earlier and middle decades of the nineteenth century. Few of them now remain. Blair Lodge had a longer term of life than most, but even that has now fallen from its high estate, and become a huge Borstal institution. The public taste in Scotland has turned in the direction of day schools rather than boarding schools, and the organization of Secondary Education on national lines, with the support first of national grants and later of local rates, has gradually extinguished most schools of the proprietary type. Many of them did excellent work in their day, and when a school had established its reputation, and was no longer compelled to subordinate the higher aims of education to the attainment of a sufficient number of pupils, the headmaster was free to work out his own theories untrammelled by centralized control—an ideal state of affairs, given a headmaster of the right stamp. In this matter Blair Lodge was specially fortunate at the time when Dr. Paterson was appointed to the charge of its Classical department.

Blair Lodge Academy was founded by the Rev. Robert Cunningham, M.A., to whom fuller reference will fall to be made in another connection. In 1841 he purchased Polmont House, and opened it as a boarding school for boys, under the name of Polmont House Academy. Two years later Blair Lodge was bought, and the name of the school changed accordingly. In 1851 he assumed as partner in the venture, and as virtual Headmaster of the school, Mr. Robert Hislop, then Rector of the Glasgow Free Church Normal School, who shortly afterwards became sole proprietor of Blair Lodge. It was under Robert Hislop, accordingly, that Dr. Paterson was now called to serve.

As the relation between those two was soon to become more intimate than that of Headmaster and Assistant, it may be of interest to add some particulars regarding Robert Hislop and his family. He was the second of three brothers, all of them men of outstanding ability, who in their several lines of action attained considerable fame. The family was a Berwickshire one, with its home in Duns. Alexander, the eldest of the three, was educated at Edinburgh University, where he had a good record in Classics, and became a licentiate of the Church of Scotland. After obtaining licence, like many young probationers of the time he turned to the Parish school until the church door should open for him, and in 1834 he succeeded Mr. James Gibson, a distinguished educationist and the first Government Inspector of Schools in Scotland, as Parish schoolmaster in Wick. He had held this post for several years when he was appointed editor of the *Scottish Guardian* newspaper, and removed

to Glasgow. As this paper was the recognized champion of the reforming party in the Church conflict which preceded the Disruption, it was natural that when that event occurred Alexander Hislop should throw in his lot with the Free Church, and in the following year he was ordained minister of the East Free Church, Arbroath, an office which he filled up to his death in 1865. Alexander Hislop was best known as a writer on ecclesiastical subjects. He was a vigorous defender of Protestantism at a time when its defence occupied many. His chief work was "The Two Babylons," but this was more than an anti-Romanist treatise; in dealing with the pagan accretions which had been permitted to encrust and obscure Christian doctrines he made some notable excursions into the field of Comparative Religion, then little occupied, and displayed a wide knowledge of Oriental literature. The book attracted attention beyond the limits of Scotland, and passed through three editions during its author's lifetime.

The youngest of the three brothers, Stephen Hislop, had an even wider fame during his short but brilliant career. He also studied for the Church at Edinburgh University and the Divinity Halls of Edinburgh and Glasgow. In 1844 he was ordained by the Free Church as a missionary to Nagpur, India, where he laboured till his untimely death in 1863. He founded the Hislop College in Nagpur; he is said to have been "unrivalled as an educationist, unexcelled as a linguist, whilst as a naturalist he almost stood alone." In addition to his labours as a missionary, which were unwearied, he made some useful ethnological studies of the tribes

of the Central Provinces. But his main scientific interest was in Geology, in the annals of which his name is permanently inscribed in the Nagpur mineral *Hislopite* and the fossils which were named after him by the right of discovery. His knowledge was of great practical value to the province through his discovery of coal deposits previously unknown. His promising career was cut short by his being drowned while crossing a flooded river on horseback in the dark when returning from a missionary journey. His eminence as a geologist was such that at the next meeting of the Geological Society in London Professor Ramsay in his presidential address gave an obituary notice of him, an honour which had previously been bestowed only in the case of Hugh Miller. A further recognition of the value of his work was the writing of his biography by Dr. George Smith, C.I.E.

Robert Hislop, the second of the three brothers, had a full share of the family ability. Born in the year of Waterloo, he went to Edinburgh University at the age of fifteen, and showed diligence and success in the Latin and Greek classes, but left without proceeding to a degree. He was then, a mere stripling, appointed to the Parish School of Stitchel. Whilst holding this office he heard of the educational work which David Stow had instituted in Glasgow, and of the training of teachers which he was carrying on there, and during a holiday period in his country school he visited Stow's Normal School, which had then been taken over by the Glasgow Educational Society as a training institution mainly in connection with Parish Schools. He entered for a short period of

training, but never returned to his Parish School. David Stow quickly recognized in the young student talents far above the average; he was appointed as one of the staff of the Normal School, and before long held the responsible position of Headmaster of the senior department. He was in complete accord with Stow's ideas as to moral and religious training, and showed a remarkable power of working out those ideas in practice, having unusual success as a teacher with even the youngest children. Without this embodiment and practical justification many of those ideas must have remained in the realm of theory and been forgotten, and educational thought and practice would have lost the benefit of many of Stow's discoveries.

While Robert Hislop was thus not only assisting but also interpreting Stow, he was first brought into contact with the Rev. Mr. Cunningham, who was appointed Rector of the Normal Seminary in 1839. During the short period of his Rectorship Mr. Cunningham saw enough of his young colleague to form a high opinion of his value as a teacher—hence the offer which was afterwards made to secure his assistance at Blair Lodge. But in the meantime there was more work for him to do in Glasgow. After Mr. Cunningham's resignation the duties of the Rectorship fell upon David Stow's shoulders, and Robert Hislop was indispensable to him. Then came the Disruption; both men—all the staff of the institution, indeed, with but one exception—left the Church of Scotland, and in consequence had to leave the building which meant so much to Stow. Mr. Hislop accompanied his chief to the new buildings then being erected in

the Cowcaddens, and when these were opened, in the autumn of 1845, he was appointed the first Rector of the Glasgow Free Church Normal School.

Six years later, when Mr. Cunningham wished to retire from the active management of his school at Blair Lodge, he made an attractive offer of partnership to Mr. Hislop. This offer he would have declined, however, but for the health of his wife, on account of which he was strongly advised to take the opportunity of removing from the city to a place so eminently suitable from that point of view. It was with much regret that he gave up his Training College work, which was specially congenial to him, and in respect to which he was sometimes called "the Scottish Arnold." His influence, indeed, in this sphere extended beyond Scotland, for the Glasgow college drew large contingents of Wesleyan students from England before that denomination possessed a college of their own, and when Westminster College was at length established, it was made as nearly as possible a reproduction of the Glasgow seminary. Mr. Hislop's resignation was made the occasion of his receiving impressive testimony to the value of his work, among the presentations being that of his portrait painted by Sir Daniel M'Nee, *P*.R.S.A.

Apart from his educational work, Mr. Hislop was widely known as a naturalist, his special field being the study of insect life, and he encouraged his students in this and other forms of outdoor scientific research. His magnificent collection of British beetles is still carefully preserved. He had many correspondents among the entomologists of other countries, with whom he exchanged speci-

mens, and his name has been commemorated in the archives of the science by a beetle which he discovered, *Atomaria Hislopi*, being named after him.

To complete the sketch of his personality, we may quote from an appreciation which appeared in the press at the time of his death, June 1880, although this involves the anticipation of events by some thirty years—

> How great a blessing Mr. Hislop was to the parish in which he spent thirty years of his life cannot be told here. The blank left by his removal is one that will not be easily supplied. For weeks when the miners were on strike he fed scores of them and their families by a private soup kitchen which he established at Blair Lodge. Wherever there was sickness, or destitution, or work of any kind likely to advance the interests of his fellow-parishioners, Mr. Hislop's large-hearted sympathy and open hand were sure to be found. It was only a suitable mark of their gratitude for his many labours on their behalf when at the first School Board election he was placed at the top of the poll. The bent of Mr. Hislop's mind was eminently scientific. Like his accomplished and lamented brother, the late Rev. Stephen Hislop of Nagpore, he had been a naturalist from his earliest years. Latterly he restricted the studies of his leisure hours almost entirely to entomology. His collection of *Coleoptera* is probably one of the most complete and largest private collections in Great Britain. New species were discovered and described by him, and more than one species is by authorities in such matters distinguished by his name.

Such was the man under whom Dr. Paterson began his career as a teacher—a man of high standing in the educational world, with ripe and varied experience; a devoted disciple of the most enlightened reformer of educational aims and methods which Scotland has produced; a man who loved nature and found his chief relaxation in

its study; a man who recognized and generously performed his duties to his fellow-men, not unmindful of the world outside the school; and a man, as we learn incidentally, of deep religious convictions and practical piety; such a man, in short, as to form an ideal "guide, philosopher, and friend" for the brilliant young Edinburgh graduate at the outset of his professional life.

Of the school, too, we have some material for constructing a picture, in an old prospectus, not dated, but from internal evidence probably issued soon after Dr. Paterson joined the staff. The phraseology is that of the time, but easily translatable into the current educational jargon of our own day—

Blair Lodge Academy for the Board and Education of Young Gentlemen, Polmont, near Falkirk, N.B.—The Academy is conducted by Mr. Hislop, formerly Rector of the Glasgow Normal Seminary, in which Institution he was for fourteen years associated with that eminent educationist, David Stow, in carrying out the Training System now adopted in the Wesleyan Normal College and Practising Schools, Westminster; the Congregational Training Institution, Homerton; and the Episcopal Normal Training College, Cheltenham.

Mr. Hislop is assisted by highly qualified masters for English, Geography, History, Classics, Mathematics, Writing, Book-keeping, and Drawing, French and German, Music, Fencing, and Gymnastics. Four of these are Resident, and, along with the Headmaster, devote their time exclusively to the Moral, Intellectual, and Physical Training of the Pupils.

The course of instruction for Boys under Twelve is so framed as to embrace the Studies which form the basis of a general mental development, including Reading, Spelling, Grammar, Writing, Arithmetic, Geography, with the elements of Natural and Civil History, Latin, Drawing, and Music.

After undergoing this Preliminary Course, the young Gentlemen are prepared for entering the Universities by an

extended Course of Instruction in the Greek and Roman Classics combined with Mathematics, French and English Literature. Such as are intended for the Army, the Offices in the various Departments under Government, Engineering, or Commercial pursuits have a course specially adapted to their respective destinations—Mathematics, Modern Languages, or other Branches predominating as the case may require. . . .

The Order of the Day is as follows: Rise at 6 or half-past 6, according to the season of the year (seniors only), and study till half-past 7 or 8; then breakfast and play till 8.40; Morning Worship till 9; Lessons till 12; play till 1; Lessons till 3; Dinner and play till 5; Lessons till 6; Tea and play till 6.35; Evening Worship till 7; preparation of Lessons for next day, with a short interval, till 9, when they retire to rest. . . .

The Session commences 1st October and ends 1st August: the months of August and September being given as Holidays. The only other Holidays are Ten Days at Christmas, and a Week in the beginning of May.

Pupils are admitted from Eight to Sixteen years of age.

Such was the school where the next seven years of Dr. Paterson's life were spent. It was a good training for a young teacher. The school was now well established; for nearly twenty years it had been forming its traditions and winning its reputation. There was variety in its aims; boys were prepared for various careers; the Classical, the Technical, and the Commercial were all catered for. It was favoured in its situation; surrounded with private grounds extending to twenty acres; "remote from towns," and yet easy of access; in a beautiful rural district, although its charms are now sadly marred by industrial developments, where the fertile rolling slopes begin to sink down into the still more rich plain of the Carse of Stirling. But for the resident master it was clearly

no "land of drowsihead"; the "Order of the Day" suggests a strenuous life for him. Maurice Paterson had already been a strenuous worker, however, both as a student and as a tutor, and the new life in such pleasant surroundings would not daunt him by its strenuousness.

Those who knew him only as "The Rector," a man of ripe experience and mature gravity and dignity, would fain catch a glimpse of him at this stage of his career—a youth of twenty, facing for the first time a class of schoolboys, whose chief duty in life it would be to take the measure of the new master and find out just how far they could hoodwink or safely defy him. Fortunately we can to some extent outline the picture, from the reminiscences of Margaret Erasma Hislop, the younger daughter of the Headmaster, then a young girl at home, who afterwards became the wife of Mr. William Myrtle. She recalls his personal appearance—a tall, slender, nervous youth, "decidedly good-looking," with a plentiful growth of wavy brown hair. The school was very full when he first came, and an adjoining building known as "the Cottage" was occupied, and he, as being the youngest resident master, had to take up his quarters in this annexe for a time. To a city-bred youth this would no doubt seem a very isolated habitation. Especially so in the mornings, for he must be up in time to take the seniors for Algebra at seven o'clock—before breakfast—and it was already October, when the early mornings are apt to be uninviting.

As for the boys, they soon found out that the new Classical master was not to be hoodwinked or

defied at all. They might not be impressed with his Dux record or his University career—being boys—but they were immediately and inevitably impressed with his personality He was a strong man, and—being boys—they felt that in a moment. None of the other masters, not even the Headmaster, had the same absolute control over them, or an equal power of inspiring them to their best efforts in their studies. Such was the impression made by Dr. Paterson on his first appearance as a teacher of boys.

Not only was the daily round taken seriously at Blair Lodge. Even the closing examination was more than a mere exhibition or advertising display. Thus in the *Scottish Guardian* of July 30, 1858, we read—

> The examination commenced early in the day and continued till nearly four o'clock. The Latin and Greek classes were examined by Mr. Paterson, the former in Ovid, Virgil, and Horace, and the latter in Xenophon and Homer.

A local paper tells not only what was done but how it was done—

> The Classics are taught by Mr. Paterson, and the appearance made in this department was perfectly satisfactory; the principles of the language are attended to as well as the antiquities, the pupils' interest not being cramped by being confined to mere rules. A portion of the Second Satire of Horace was translated. The First Book of the *Æneid* of Virgil, one of Ovid's *Metamorphoses*, and a part of the Second Book of the *Iliad* of Homer, were closely examined upon, and the knowledge of the pupils fully tested.

The local reporter evidently took himself quite

seriously too; the restraint of his language is worthy of a Government Inspector. It is well that he found the Latin and Greek "perfectly satisfactory"; if it had been otherwise he would certainly have said so.

But for Dr. Paterson life at Blair Lodge was not entirely a round of early morning hours and strenuous daily tasks, varied only by day-long examinations where the Classics were judged by the local press to be "perfectly satisfactory." For it was at Blair Lodge that the essential romance of youth came into his life; the first miracle experienced by the first created man was renewed—for when a man first beholds the woman whom God has prepared for him he realizes that up till then he has indeed been in a deep sleep, and though all the world has been changed into a Garden, his awakened soul echoes the Creator's words: "It is not good for man to be alone." And thus it came about that on April 30, 1862, there was a wedding in the drawing-room at Blair Lodge, gaily decorated with cherry blossom by the old gardener, when Maurice Paterson was married to Agnes Hislop, the elder daughter of the Headmaster and proprietor of the school, the officiating clergyman being the bride's maternal uncle, the Rev. James Johnston, minister of Free St. James's Church, Glasgow.

Near the main entrance to the grounds a new house, Blair Bank, was built by Mr. Hislop for the young couple, and the Classical master was now promoted to the position of Joint-Principal. It must have appeared that Dr. Paterson had now found his niche in the profession he had chosen.

The lines had fallen to him in pleasant places. The school was flourishing, and in due course he might look to be its sole Principal when Mr. Hislop should see fit to lay aside his responsibilities and devote a fuller leisure to the entomological research so dear to him. Next year a son was born at Blair Bank, and the ties which bound Dr. Paterson to the Academy seemed to be stronger than ever.

It was then, however, that his real call came to him, and he was summoned to the predestined work of his life, for which all his previous experiences had been but preparation and training. On November 17, 1863, the Education Committee of the Free Church had before them a letter from Mr. James Syme, Rector of the Normal School, Moray House, resigning his appointment. The Committee accepted his resignation as from the 22nd January following, and a minute was drafted in suitable terms expressing appreciation of Mr. Syme's services since his appointment in 1855. At the same time a sub-committee was nominated " to recommend a person for appointment as Rector " in his place.

Dr. Paterson decided to submit an application for this post. Some of his friends thought it a very unwise and even a presumptuous thing for a young man of twenty-seven to undertake the onerous duties of such an office, even if he were offered the place. He was over-confident, they told him; he would undertake to fill the office of Prime Minister if he had the chance. As to that, one may say that if he knew himself capable he *would* undertake it, and that if he *did* undertake the office it would be with the purpose of

performing its duties to the last jot and tittle. So he persisted in his application, undeterred by the heavy responsibilities he must incur.

He was the most modest and genuinely humble of men, but he had confidence in himself. The two things, humility and self-confidence, are not incompatible. Like Newton, he might know that he had only gathered a few pebbles on the beach, while the great ocean of Truth lay unexplored before him. His consciousness of that uncharted ocean made him humble, but at the same time he knew precisely what pebbles he had gathered and what they were worth. He must have known that he was well equipped in many ways for the work—equipped with everything except that experience which in due time would give edge to all the rest. His scholarship was adequate and his teaching experience was now considerable. We cannot imagine his having lived so long with Robert Hislop as a colleague and friend without imbibing from him all that was best of the spirit of the master, David Stow, both as to his theories and their practical application in the classroom. The opportunity could not be passed by ; it was his call. The work might be harder, the responsibilities greater, and the pecuniary rewards less than those a flourishing proprietary school could promise, but the work appealed to him, and he could not be deaf to the appeal.

So Dr. Paterson's application was made, and was supported by many important testimonials. Some of those are interesting, as helping to fill in details in the picture of his personality as he appeared at this time to contemporaries who had opportunities

of judging him. Thus the Rev. Lewis Irving of Falkirk wrote—

I have known Mr. Paterson, teacher at Blair Lodge Academy, for many years. I have had frequent opportunities of inspecting the classes taught by him; my own son and four nephews were for years at Blair Lodge, and more or less under Mr. Paterson's instruction, and I very cordially express my conviction of the excellence both of Mr. Paterson's scholarship and method of instruction. I believe him to be thoroughly qualified for the management of any educational institution. I know him to be most painstaking and accurate in conveying knowledge to young minds, and that he possesses the confidence and respect of his pupils. I never heard one of them speak of him but with esteem and affection. Mr. Paterson has for some years conducted the Sabbath School at the village of Redding among the collier children there, and has shown much earnestness in his efforts for their spiritual benefit. For his personal character I have unqualified esteem.

The Rev. Professor Laidlaw, D.D., then minister of the West Free Church, Perth, after referring to his distinction as a student, says—

Since he began to devote himself to his professional duties I have had some opportunity of marking his success, and have been struck with the tact, energy, firmness, and business ability which he has so early developed. For his character as a man and a Christian I have the highest esteem. Though we have been thrown apart by circumstances since our term of fellow-studentship I have felt an interest in his progress, and have ever looked upon him as fitted to take an important place among educationists in Scotland. I am glad, therefore, that he now offers his services to the Moray House Normal School.

The special sub-committee to whom the selection of a Rector was remitted consisted of the

Edinburgh Normal School Committee—namely, the Revs. Dr. Candlish, Dr. Begg, T. M'Lauchlan, J. Hood Wilson, George Brown, Thomas Brown, W. Nixon, Professor Lumsden, and Messrs. Wm. Dickson, John Geddes, Arthur Fraser, Thomas Oliphant, —Davidson, P. Swan, and Dr. Wood, together with the Revs. Robert Bremner, Angus M'Gillivray, and Wm. Wilson.

What other applicants there were for the appointment is not recorded—it would be of some interest to know who competed with Dr. Paterson at this time—but the sub-committee, when presenting their report to the general Education Committee, left the final selection in their hands. The meeting was held on January 19, 1864, and by a majority of the Committee "Mr. Maurice Paterson, Blair Lodge Academy," was appointed Rector of Moray House, to enter on his duties on the 28th of the same month.

CHAPTER III.

THE TRAINING OF TEACHERS.

THE training of teachers was the special form of educational service which had now been deliberately chosen by Dr. Paterson as his life work. At that time such training was not an entirely new thing, but it had scarcely passed beyond the stage of experiment. Its origin and previous development demand more than a passing mention. David Stow, the chief apostle of the movement, was still living when the new Rector of Moray House was appointed, although he had then completed the natural span of threescore and ten, and a few months later entered into his rest.

Scotland, with all its avowed interest in education, was late in discovering and supplying the need of professional training for teachers. The old belief long prevailed that any one who knows a subject can teach it, and that if his teaching is not effective the blame rests with the pupil. Scotland certainly cannot be charged with holding a low ideal of the general education of the teacher. Many of the Parish schoolmasters were university men—"stickit ministers," or probationers waiting until a Patron should be found for them—and such teachers were highly esteemed and often had a

wide reputation. As for others, presbyteries were charged to make inquiry into their scholarship, and had also committed to them the duty of periodically examining the schools. Possibly the high standard of education desired, if not always found, in the Parish schoolmaster was itself one of the reasons why special training in his art was not considered to be necessary. Nor is this to be wondered at when we remember how long the same attitude was maintained—if, indeed, it does not still persist in some quarters—as regards teachers in Secondary Schools. And it may be mentioned that when training was at last provided it met with considerable opposition from both teachers and ministers.

Over against this fact, however, must be placed another which shows that a section at least of the clergy had a clearer insight into the problems of education. When the General Assembly in 1825 appointed an Education Committee to take action in supplying the dearth of educational facilities, especially in the Northern counties, this committee not only set about the erection of schools; they put on record their opinion that the two most necessary things for the improvement of education were, first, the training of teachers for their work, and, second, the provision of more adequate salaries. And they acted upon these convictions as far as they found it possible.

There was no lack of examples to follow in other countries. In Germany the Reformation had resulted in the establishment of schools for the people, and for these teachers must be provided. Early in the sixteenth century Trotzendorf had given his older pupils some degree of training as

teachers. The Jesuits had insisted upon a very careful training for the teachers of their schools, mainly, however, for Secondary Education. What seems to have been the first regular Normal School was established in Reims in 1684 by La Salle, the founder of the Brothers of the Christian School. But no echoes of these and other experiments seem to have reached our islands, or, if they did, they remained in the realm of sound.

In England the beginning of the nineteenth century witnessed a strange educational phenomenon—the introduction and rapid spread of the Monitorial System. In 1799 Joseph Lancaster, a member of the Society of Friends, at the early age of eighteen opened a school for the poor in London. The number of pupils quickly rose from a hundred to nearly a thousand. In order that all might at least learn something, he adopted the plan of setting some of the older children to teach a few of the younger, and developed this use of monitors into a regular system. This system, the absolutely lowest plane of instruction—for it scarcely comes within the scope of the term education—was hailed by many as the beginning of the Golden Age for the school. Twenty-four pupils to-day becoming twenty-four teachers to-morrow—such was its boast—was certainly the institution of training, of a kind. As early as 1805 Lancaster began to train teachers to manage schools on the Monitorial or Lancasterian method, and this work was shortly taken over and financed by the Royal Lancasterian Institution, which became in 1814 the British and Foreign School Society.

But Lancaster was a Nonconformist, and the

success of his system was regarded by many as a challenge, if not a danger, to the Church of England. An antidote was happily found in Dr. Andrew Bell, a native of St. Andrews, who as a clergyman and chaplain in Madras had shown remarkable skill and devotion in the management of an orphan asylum there. Through the dearth of teachers he had been compelled to institute a Monitorial system of teaching for the little ones some years before Lancaster's great invention was heard of. On Dr. Bell's return to England he introduced his system into a London Charity School as early as 1798. Adopting the system of Dr. Bell, the National Society was formed in 1811, "for promoting the education of the poor in the Principles of the Established Church." Thus both Church and Chapel, although as yet without special training institutions, began the training of teachers in the art of running a school of whatever size with the help of child-teachers only. Joseph Lancaster, in advertising his "new and mechanical system of education for the use of schools," says: "By this system, paradoxical as it may appear, above 1,000 children may be taught and governed by one master only." That was really a special problem of management, however, having no necessary connection with the art of teaching or the science of education. One wonders whether that historical fact regarding the early training of teachers in England may not be the reason why the term "School Management" was so long used by the Education Department to cover all the special instruction given in the history, science, and art of education.

In Scotland the provision of training for teachers had a very different origin. The difference may, perhaps, be regarded as due to our national characteristics, for the demand for training arose not out of interest in the Day School but in the Sunday School. This was the case in Edinburgh and in Glasgow alike, when in both cities a beginning was made, almost simultaneously, though independently and in quite different circumstances.

The story of the origin of training in Edinburgh is intensely interesting, but can only be told here in the briefest form. During the wars against Napoleon, which covered the first fifteen years of last century, Edinburgh suffered much from the spirit of lawlessness among its younger and more ignorant inhabitants, then known as "Keelies"—a common phenomenon during the stress and strain arising from a state of war. These youths carried out organized raids, sometimes one band against another, sometimes against the more peaceful citizens, and were both a terror and a disgrace to the town. On New Year's Eve, or "Hogmanay," 1811, the usual midnight gathering at the Tron was raided by a combined force of "Keelies." There was a serious riot, in which many were injured and a policeman was killed. No fewer than sixty-eight young lads and boys were subsequently arrested and tried. Three of the ringleaders, the oldest only nineteen, were hanged; three were sentenced to transportation for life, and two for fourteen years. Others received lighter sentences, and a number escaped punishment by enlistment in the army and navy.

The day after the riot the magistrates and lead-

ing citizens met and resolved that the police force, then only a recent institution, should be considerably increased. The ministers of the various City parishes also met, to consider the sad condition into which so many of the youth of the city had fallen. Conscious, it may be, that more might have been done for those unfortunate lads, and that prevention is the only certain cure, they resolved to open Sunday Schools in each parish for the boys and girls. It was not a heroic measure, perhaps, but it was a move in the right direction, and a practical recognition both of the duty of the Church and of the efficacy of education in the formation of character.

No time was lost in getting to work, and the schools were opened in April 1812. One of the regulations under which those schools were conducted is certainly noteworthy, and shows that those ministers of a century ago had a clear appreciation of the conditions necessary for running an efficient Sunday School. It was provided that the superintendents of the schools should be paid, and that careful supervision should be exercised in order to secure efficient teaching. The element of remuneration carried with it the power of dismissal if necessary.

The main work of the Sunday Schools, as is still the case, was teaching the Bible. The superintendents took their work seriously, it would appear, for very soon they began to complain that many of their pupils could not read, and this hindered greatly the Sunday teaching. Had they been working under modern Sunday School conditions those good men would probably have pur-

sued their faithful but futile labours, doing the best that was possible in the circumstances. But circumstances can often be altered, and the ministers and superintendents were not disposed to yield to adverse circumstances. In order that the Bible teaching on Sunday should have any chance of success the boys must at least be taught to read. In Scotland, differing in this respect from England, the teaching of reading was not regarded as the proper work of the Sunday School. And so those ministers took another step forward ; they decided to open a day school, where the neglected children could be taught at least so much reading as would give the Sunday School a fair chance.

Day schools for the poor were in the air at the time. In England, as we have seen, Church and Chapel, led by Bell and Lancaster respectively, vied with each other in opening such schools. The new discovery that children can teach one another solved very largely the difficulty of finding teachers. Nor were the blessings of this discovery to be confined to England. Both Bell and Lancaster had carried their gospel to Scotland, differing as to details, but otherwise at one. It may well be, therefore, that the Edinburgh ministers were encouraged in their plan by the visit of Lancaster in 1812. At any rate we find that their school was actually opened on the 29th of April in the following year. It was known as the Edinburgh Sessional School, being maintained by the Kirk-sessions of the several City parishes conjointly ; each Session had the right of sending to it a certain number of pupils without fee, but it seems to have been open to all on the usual

terms. The first site of the school was in Leith Wynd.

This old Edinburgh school, apart from its other points of interest, has a distinct claim upon our notice here, for it eventually became the Edinburgh Normal School and Training College.

The Sessional School was at first conducted on the Lancasterian method, which seems to have become popular in Edinburgh after Lancaster's visit. Its popularity is shown by the fact that a special Lancasterian school was built; Lord Cockburn says: "The original Lancasterian school was a long wood and brick erection, stretched on the very top of the Calton Hill, where it was then the fashion to stow away anything that was too abominable to be tolerated elsewhere." Lancaster's methods were even introduced into the High School under Pillans, but were found to be of very limited application. In the Sessional School the large number of monitors required—one for every ten pupils—must have produced appalling results, especially as all the classes were engaged simultaneously in the same kind of work. Dr. Bell's method offered some mitigation of this babel of sound, as he employed fewer monitors and placed as many as thirty pupils in a class. The time-table also was so arranged that some classes were at silent or desk work while others had oral lessons. The Rev. Dr. Andrew Thomson of St. George's and the Rev. Dr. Brunton of the Tron, the secretary of the school, visited London to consult Dr. Bell, and the Lancasterian method was discontinued. In 1818 the master of the Sessional School, Mr. Brown, went to St. Andrews, to which Dr. Bell

had then removed, to receive further instruction in the Bell or Madras methods. The school aimed at being thoroughly up to date in its organization, and in the front rank for efficiency.

But now something happened which was of more vital importance to the school than reducing the number of monitors and diminishing the confusion of tongues. Mr. John Wood, an advocate, began visiting the school in 1818, in order to look after some apprentice weavers who were in attendance there when not required at their trade. He became interested in the work of the school, and, with the approval of the new master, Mr. Bathgate, began to teach some of the classes himself. Those who look on often see more of the game than those who play, and Mr. Wood was impressed with the mechanical nature of the teaching and its reliance upon mere memory. He saw that what was needed was *teaching ;* explanation and understanding must be the basis. So he evolved what he called the " explanatory method " of teaching.

The astonishing thing to us to-day is that there could ever have existed any method of teaching that was *not* explanatory. Yet when we read official reports and contemporary descriptions of most of the teaching of those days we find that explanation was extremely rare, and in the vast majority of schools simply did not exist. For example, Dr. Findlater, for a time editor of Chambers's " Encyclopædia," in an often quoted passage in his " Reminiscences," describes the Aberdeenshire Parish school in which he was a pupil about this time, and says, " I do not think that I ever heard Mr. Craik (the schoolmaster) ask the meaning of a

word or sentence, or offer to explain the one or the other." Teaching was indeed, in the words of Montaigne, to " labour only at filling the memory and leave the understanding and conscience void."

Mr. Wood's method, therefore, was practically a new invention. He was one of those forgotten foundation-builders upon whose patient substructure we build as if it were the natural rock, with no thought of the insight and the patience to which it owes its permanence.

New text-books were prepared to suit the method—one would like to see copies of these! —and Mr. Wood became practically the head and the inspiration of the school. His success was immediate and phenomenal. The children responded to a method suited to their needs. Exhibitions of their proficiency were given to the public. Visitors came in droves, and were invited to question the pupils, to make sure there was no deception. There were cautious persons who did not like this innovation; the children were too clever by half—cleverer than children had any right to be. They would become conceited, and despise their elders. But the general opinion was favourable, and teachers began to frequent the school in order to learn the art of teaching by seeing it in actual practice. The training of teachers in Scotland had begun.

The Sessional School soon outgrew its premises in Leith Wynd, and on November 29, 1824, its teachers and pupils marched in procession to a new building which had been erected for them in Market Street, on the site later occupied by the Imperial Hotel. There it remained and flourished

for some sixteen years, when it made its final migration to the premises in Johnston Terrace as a regular Normal School and Training College.

In 1835 the Education Committee of the Church of Scotland had begun to send teachers to the Sessional School for training, and they expressed a wish to see similar Normal Schools established in Glasgow, Perth, and Aberdeen. Two years later the directors of the school agreed to its being used as the Normal Seminary of the Church, and in 1838 it was formally transferred to the Education Committee. Mr. Wood remained as the head, but a year later he was joined by one who is better known as an educationist, Mr. Thomas Oliphant.

Of the many interesting features of this noteworthy school it is impossible to speak here—such as its school library, its evening classes, and the like. Some of it was strikingly modern, and impresses one with the reflection that if we did not forget so many things we should have much fewer to learn. But we have seen how in Edinburgh a centre was provided, or rather grew up without design, where teachers could be instructed and superintended in the practice of their art. It was a notable by-product of a wisely planned movement for the improvement of the Sunday Schools.

We must next glance at a movement which was taking place in Glasgow, and which had a similar result in that city. The two movements were contemporaneous, as has been said, but were otherwise unrelated. There was this striking similarity between them—interest in the Sunday School in both cities called forth the educational efforts which resulted in the foundation of a Training College.

And we may further note, at this stage, that the movement in Glasgow counted for more than that in Edinburgh in the preparation of Dr. Paterson for his life work, although it was in the latter city that his work was to be performed.

The Glasgow movement had as its origin and its driving force a striking personality, that of David Stow. At the age of eighteen David Stow moved from his native town, Paisley, to Glasgow to enter upon a business career. He was deeply impressed by the chasm which separated the poverty-stricken East End of the city from the rapidly increasing wealth which was beginning to flow into the West. Cutting himself apart from the too convivial clubs and pleasure-seeking coteries in which his companions passed their leisure hours, he set himself to do what he could in the East End to raise some of the unfortunate ones to a more human level. But he soon realized that his efforts with the old were of little avail as alleviation, and at the best fell short of being a remedy. The hope of improvement, he saw, lay with the children. To them he resolved to devote himself, and the Sunday School seemed the only instrument he could use for their betterment.

He began by securing a room and gathering in such children as chose to attend, but very soon he saw that this was not the way to do real work. One pupil came from this street, another from that—a chance gathering without natural cohesion, and without any effect upon the neighbourhood. So he invented what he called " deep-sea fishing." He concentrated upon a small area, a few closes or tenements, and endeavoured to catch *all* the

children in that area. Stow had discovered, and we have largely forgotten, that if the Sunday School is to be of any use as a Home Mission agency it must be strictly territorial. Its success depends not upon filling its benches with any who choose to attend, but upon gathering in and keeping hold of every boy and girl within its special area. The school need not be large; it need only be large enough to accommodate all the children within the special closes and tenements for whose benefit it is established.

There was one hindrance to Sunday School work in those days, the mention of which is a curious revelation of the striking changes which a century has brought about. Sunday Schools were not approved of by the ruling powers; they were regarded as possible centres of sedition or disaffection towards the Government. In some places they had to be registered by the sheriff, and the teachers were even required to take the oath of allegiance. The sheriff of Renfrew was specially vigilant in guarding society against the dangers of unregistered Sunday Schools. But possibly even he was at last convinced that whatever revolution they might accomplish would only be of benefit to the nation, for the rule was allowed to fall into disuse. The real hindrance to the extension of Stow's work was rather the apathy than the active opposition of those who were best able to help. The well-to-do might no longer regard the religious instruction of the poor as a danger, but they were still far from looking upon it as a duty. It had not been forced upon the attention of society in Glasgow, as it had been in Edinburgh, that the absence

of such instruction constitutes the most serious danger. But the personal enthusiasm and devotion of David Stow began to awaken some among the upper classes to a realization of their duty in the matter. And before he had been many years at work a new force came into action on his side, a force which proved so powerful that one may be in danger of forgetting Stow's share in the movements that followed.

That new force was Dr. Chalmers. In all the strength of his early maturity he left the quiet rural parish of Kilmany in 1815, to undertake the oversight of the Tron parish in Glasgow, with its 12,000 inhabitants, mostly of the poorer classes. Dr. Chalmers quickly discovered that effective work in such a district must be strictly territorial; in fact, the territorial system is very generally regarded as his own peculiar invention. But it was from the success of Stow that Chalmers first learned the efficacy of local or territorial as distinguished from parochial or general work, and he very wisely applied the system to work among the poor as well as among the young. He found Stow one of his most valuable assistants in the Tron. In 1819 the new parish of St. John's was formed, with Dr. Chalmers as its first minister, and the connection between the two men became still closer when, two years later, Stow was elected an elder of St. John's.

The effect of Dr. Chalmers's ministry in Glasgow was enormous. His personality, his eloquence, his learning, his European reputation, made him one of the most potent forces of the time in moulding public opinion and in leading movements for the

uplift of society, and Glasgow responded to his leading. The plain evangelical teachings of Christianity when proclaimed by Dr. Chalmers could no longer be sneered at as beneath the dignity of the learned. An atmosphere was created in which such work as that of David Stow could grow and flourish, and in particular an interest in Sunday School work was aroused which has never been quite lost. Glasgow has ever since retained the place which it then acquired, as the chief centre in Scotland for enthusiastic religious work among the young, where men of high position and influence do not consider such work an unworthy form of social service.

Enough has been said to explain the position and the importance of David Stow as regards the Sunday School ; we must next see how his interest in the Sunday School led to his connection with the day school and with the training of teachers.

Stow, like Wood of the Edinburgh Sessional School, was a close observer of children, and instead of following tradition or preconceived plans of his own, he evolved gradually such methods as the needs of the children suggested. What chiefly impressed him in dealing with his pupils was the need for character formation. Two facts had to be faced. The first was that while the school provided only instruction, the street and the home provided training as well, and often training of a very undesirable kind. And so his chief educational discovery was that the school must provide the means of training as well as of teaching. From this arose Stow's " Training System." It is sometimes, but erroneously, supposed that the term

"Training System" refers to the training of teachers, which soon became Stow's main work. The term really applies to his method of treating the children in school.

To-day it may seem a commonplace to say that the teacher's chief concern is not merely to teach or instruct, but also to practise all that goes to form the character of the pupil. But in Stow's time it was a striking novelty. And we may note that after his time it became for many years almost an impossibility; under the Government Code instruction alone was demanded and paid for in grants, and for some decades the really important training of the pupil was left to take its chance, so far as regulations were concerned. Whatever work the teacher might do for this—and conditions were not favourable for doing much—must be reckoned as its own reward. But Stow's Training System, being based on the fundamental in human nature, had more vitality than Lowe's mechanical Revised Code, and his ideas have gradually leavened the practice of the schools and the Government regulations under which they work.

The second cause of weakness which Stow discovered in the Sunday School was that while the training which it gave was confined to part of one day in the week, the training of the streets was going on during the whole seven days. This, of course, was not a very profound discovery; most Sunday School workers have been impressed with the time-handicap from which they suffer. But Stow did more than realize the handicap; he set about removing it, at least to some small degree. He planned a Day School for the younger children

in whom he was interested, where they should receive during the whole week such training as would be an antidote to the baneful influences around them. So in 1826 the Glasgow Infant School Society was formed, and next year a house and garden were purchased and turned into an Infant School and playground. The first teacher was Mr. Caughie of Stranraer, whom we find mentioned as still teaching forty years later.

It is noteworthy that the first Infant School teachers both in Scotland and in England were men; it was argued that men were more sympathetic than women in their treatment of young children. The first Infant School in Britain, founded by Robert Owen at New Lanark, was conducted by Robert Buchanan; he and his friend and disciple, Samuel Wilderspin, were pioneers in a great movement which led to the formation of Infant School Societies all over the kingdom. The names of Pestalozzi and Froebel naturally suggest themselves as parallel examples. Madam Montessori had not yet appeared to right the balance.

The Glasgow Infant School was an undeniable success. The training given fulfilled all that had been hoped for. The two main instruments of education were the Bible and the playground; no place was allowed for the time-honoured tawse. The general treatment of the children seems to have been on what we should now call Montessori lines, if we dare apply that name where the "didactic apparatus" is not in use. Perhaps the best testimony to the results, as regards behaviour, is that the small fruit on the garden wall was allowed to ripen in safety.

The movement for Infant Schools spread. Edinburgh remained cold under the apostolic lectures of Wilderspin, but could not resist Mr. Caughie and a dozen of his infant pupils who made the journey from Glasgow—by coach, be it noted, for this was in 1829—and in the Waterloo Rooms, after a lecture had been delivered, gave an exhibition of their work under the Training System. On the first day their appearance " produced a very strong sensation, and was declared a high moral treat." Next day " the assembly was at least tripled. . . . Many leading men were present, and most of the magistrates. The child plan has exceeded our expectation. The crowd will be greater to-morrow." The immediate result was the establishment of the Edinburgh Model Infant School.

The sequel to all this might have been foreseen. Infant education does not carry us very far, and if not followed up the benefit is but evanescent. So David Stow's next move was for a graded school, to be conducted on the same principles. In 1832 he secured the establishment of a Juvenile School for two hundred pupils, with the Rev. J. Auld as master. Two years later the Glasgow Educational Society was formed, or reconstituted, with the Rev. Dr. Welsh as secretary, and Stow's model schools were taken over by the Society.

The scheme of those schools included a Normal Seminary for the training of teachers—the first formally instituted Normal School in Britain. The training of teachers had, however, been actually going on for some time previously. As early as 1828 Stow had adopted regulations for admitting

students to a three months' course in his school. In Edinburgh, in the Sessional School, as we have seen, and in London, at Borough Road, the same training had been proceeding, although England had to wait till 1840 for its first Normal School, Battersea.

The Glasgow Society aimed at providing accommodation for a thousand pupils and for one hundred students in training, and applied to the Government for a building grant, such as had already been voted to the National Society and to the British and Foreign Society in England. The application was refused, and the Society set about raising a voluntary fund, which soon amounted to £2,260. The foundation stone of the new Normal School was laid with much ceremony, as befitted a venture so novel and so full of promise for education, and the Society advertised for a Rector.

An extremely interesting fact about this advertisement is that it elicited an application from Thomas Carlyle. As early as 1814, while still a Divinity student, he had acted as Mathematical teacher in Annan Grammar School, and two years later he was appointed master of the Parish or Grammar School of Kirkcaldy, where a rival school was being taught by Edward Irving. Surely no other town of the size could ever boast of possessing two schoolmasters of such distinction at the same time! As teacher of a school Carlyle was only a moderate success. The work was not congenial to him. Within a couple of years he had "got tired of schoolmastering and its mean contradictions and poor results. . . I feel no love for the paltry trade I follow. . . Better die than be a schoolmaster for one's living." After

this brief experience of school teaching, having in the meantime given up all thought of the Church, he had some further educational experience as a private tutor before definitely espousing Literature. But Literature proved a fickle mistress for a time, and his thoughts seem to have again turned to education. He had been recommended for a professorship in the new London University, and again for the chair of Moral Philosophy in St. Andrews when vacated by Dr. Chalmers, but failed to secure either appointment. Then came this further opening, regarding which Carlyle writes as follows in a letter to his brother John, quoted by Froude—

> My only new scheme, since last letter, is a hypothesis —little more yet—about National Education. The newspapers had an advertisement about a Glasgow " Educational Association " which wants a man that would found a Normal School, first going over England and into Germany to get light on that matter. I wrote to that Glasgow Association afar off, inquiring who they were, what manner of man they expected, testifying myself very friendly to their project, and so forth—no answer as yet. It is likely they will want, as Jane says, a " Chalmers and Welsh " kind of character, in which case *Va ben, felice notte.* If otherwise, and they (almost by miracle) had the heart, I am the man for them. Perhaps my name is so heterodox in that circle, I shall not hear at all. If I stir in any public matter, it must be this of national education.

Whether Carlyle's suspicions regarding his heterodoxy were well founded or not, the Glasgow Society did not see fit to offer him the appointment.

Could they have seen into the future, and realized what manner of man they were rejecting, would they have decided otherwise? What a blend of educational ideas and experiments might

have sprung from the combination of David Stow and Thomas Carlyle! Or would the elements have been so dissimilar that not fusion but confusion, or even explosion, must have resulted? Yet Carlyle had educational ideas which would have done much to widen the outlook of his students. Possibly the width would have been excessive in view of the narrow limits within which their work was soon to be confined. And Carlyle was busy at that time with his "French Revolution": had he obtained the Rectorship of the Glasgow Normal School, and devoted himself to its duties, Literature would be the poorer to-day. The possibilities of the situation are such as to offer a wide field to the imagination.

The actual result, however, was that the appointment was conferred upon the Rev. John M'Crie, a son of the biographer of Knox and Melville, who thus became the first Rector of the first Normal School in our islands. By his early death the duties of the office soon fell once more upon David Stow's capable shoulders.

In 1839 the Glasgow Society appointed a new Rector, whose name we have already mentioned, and whose fame in his day as an educationist may justify more than a passing notice here—the Rev. Robert Cunningham. Like Mr. Caughie, he hailed from Stranraer. He studied for the Church at Edinburgh University, but after licence turned his attention to education. His first appointment was as Governor of George Watson's Hospital in Edinburgh, which later developed into the present famous Boys' College. Those were the palmy days of private and proprietary schools for the upper

classes, and in 1832 Mr. Cunningham joined in the foundation of one of these, perhaps the only one which still exists with unabated vitality—the Edinburgh Institution. Five years later he went to the United States as Principal of Lafayette College. It was on his return to his native country that he was chosen as Rector of the Glasgow Normal School. But that was only a stage in his varied career. Possibly the financial instability of the Society may have influenced him in his next move, for after holding the appointment for only one session he resigned, in order to found a new private school, which had later a very intimate connection with our subject—Blair Lodge Academy.

We may anticipate events so far as to mention that Mr. Cunningham remained as head of Blair Lodge Academy for some ten years. After the Disruption he gathered round him those in the neighbourhood who came out from the Established Church, and thus formed the Free Church congregation of Polmont, over which he was ordained as minister. He removed to Edinburgh in 1851, and finally to Stranraer in 1859, where he resided till his death in 1883.

On Mr. Cunningham's resignation the Glasgow Normal Seminary again found itself without a Rector, and the financial difficulties of the Society were such that they found it impossible to make a new appointment. In these circumstances Mr. Stow once more stepped into the breach, and became the nominal (as he had always been the real) head of the institution. His right-hand man, as has been mentioned, was Mr. Robert Hislop, master of the senior school.

The Government now agreed to come to the rescue with a grant of £5,000 to the Normal School, but only on one condition—that the building should be handed over to the Education Committee of the Church of Scotland. The grants given in England were all paid to churches, and with the usual logic of officialdom it was argued that what was done in England must be best for Scotland also. David Stow had no dislike for his Church—he was, indeed, one of its most useful and devoted members; but it was with deep regret that he contemplated parting with the control of the school which he had established at the cost of so much labour. Many of his students came from England, sent by the Wesleyan Church. Some were sent by various Missionary Societies, to prepare them for work abroad. The College had never confined itself to the training of teachers for the Parish Schools. To place it under the control of the Church for this special purpose was really to sacrifice something of the catholicity which had always distinguished it. But the Society had little room for choice. The burden of debt upon the institution demanded the sacrifice, and in 1842 the buildings became the property of the Church, to be used, like the Edinburgh Sessional School, as a Training College in connection with the Parish School system.

The negotiations were scarcely completed when there occurred that great event in Scottish history, which is generally regarded as merely an ecclesiastical revolution, but which became in great measure a revolution in educational affairs as well—the Disruption of 1843. David Stow, as Rector of the Normal Seminary, was the servant

of the Church of Scotland, to whom the premises now legally belonged. He was faced with a situation of extreme difficulty, for as a matter of conscience he felt compelled to leave the Established Church and join himself with those who had formed the Free Church of Scotland. At first he did not seem to realize all that this implied, and considered that it might be possible for him to act as Rector of a Church of Scotland Normal School although he had resigned his connection with that Church. The Church decided otherwise, however. He then offered to remain at his post until another could be trained to act as his successor, for in those days the men qualified for such a post must have been few in number. This offer was also declined, and the building was ordered to be vacated and handed over to the Church.

On May 8, 1845, a notable procession left the Normal School in Dundas Vale—the Rector, his whole staff with the exception of the Music master, fifty students, and seven hundred scholars—and made their way to the site in the Cowcaddens where a new Normal School was in course of erection, though in the meantime they must occupy a wooden structure in the grounds roofed only with canvas. The new building was soon completed, at a cost of £10,000, of which the Government gave a building grant of £3,000, the remainder being met by subscription, and the school was handed over to the new Church free of debt.

Mr. Hislop, as has been mentioned, stood by his chief during his time of trouble and shared in the "flitting" into the new premises, and he was then appointed as first Rector of the Glasgow Free

Church Normal School—a fitting successor, trained up in the methods of Stow himself.

During Mr. Hislop's incumbency a change came over the spirit and the practice of the training of teachers—a change not developed from within but imposed from without—which no doubt he, and certainly David Stow, regarded as a greater calamity than the loss of Dundas Vale College. This change was operated by the famous 1847 Minutes of the Committee of the Privy Council on Education—the Minutes which created the Pupil Teacher and the Queen's Scholar, the *pupa* and *chrysalis* stages in the development of the adult *imago*, the Certificated Teacher. The Minutes were fairly logical deductions from the Monitorial system, and in England the changes introduced were both natural and beneficial. Hence, in the opinion of the Government bureau, they must be natural and beneficial also for Scotland. Rebutting evidence was useless. Stow's representations and his personal appeals failed even to dent the armour of the men who knew everything already.

Those Minutes, followed later by the Revised Code, constituted a real disaster to Scottish education. They reduced ideals to calculations, and barred the way to such changes as the genius and the history of the country demanded—for condemnation of those changes is by no means equivalent to asserting that change was unnecessary. There was great need for development, and even for reform, but for reform suited to the case. The Privy Council regulations became fetters which hampered education, in the Scottish sense of the term, to the point of paralysis, and continued to do

so for decades. But gradually the old ideals began to reassert themselves, until at last the training of teachers became something of which David Stow could have approved.

With his conception of education as training, Stow had no place in his system for monitors. He was compelled through lack of teachers to use them, but expressly said that in so doing the benefits of his system were to that extent sacrificed. The Pupil Teacher was less objectionable—much less so as his apprenticeship advanced—but was still a necessary evil. But the Queen's Scholar meant the abandoning of his whole theory and practice in the training of the teacher. The Glasgow Normal School, and the Edinburgh one may be bracketed with it in this matter, did not aim at providing a general education for the young teacher. Their students had already received a general education adequate to their needs, many of them a University education more or less complete, before beginning their training. That was the Scottish ideal. Under the new regulations general education and professional training were to be concurrent ; two things were required of the student at the same time, each of which ought to occupy in turn his undivided attention. Stow advocated, for those unable to take advantage of University classes, the establishment of an Academy or College, which we should now call a Secondary School, where at least two years could be devoted to general education before entering the Normal Seminary. He would even have agreed to a course of only six months' professional training after such an education, and declared that the teacher so educated and

trained would be better prepared for his work than the Queen's Scholar at the end of his two years' training under the Privy Council scheme.

One Scottish peculiarity in education must also be kept in mind. Stow was not thinking of the training of teachers for "elementary" schools. No Scottish educationist ever intended any Parish or Public School to be merely elementary. The elementary school was a purely English conception, imposed upon Scotland by the compulsion of the much-needed Government grant.

And yet the *régime* of the Minutes and the Code, the Pupil Teacher and the Queen's Scholar, was not wholly evil. The country was awakened from its complacent contemplation of an ideal parochial system which had never really existed. Attention was drawn to those who were not in any school, or who, being at school, were not being taught. The provision of something, at least, for every one was made possible—a beggarly pittance, perhaps, but better than no bread. The danger was that having obtained that pittance we should be content. And that danger, happily, we escaped. How much of the thanks for that escape is due to those who even in the darkest days strove to give real training and inspiration to the teachers?

Theoretically the introduction of the Pupil Teacher ought to have marked a distinct decline in the grade of the school and its work. In practice the Pupil Teacher did much to save the school from becoming merely elementary. The pupils might leave at Standard VI. or earlier, but the Pupil Teachers remained, and the "maister" could breathe a serener air when guiding them into

the enchanted realms of English and Classical literature, and feel that teaching was after all not mere unskilled labour. To the Pupil Teachers themselves their course of study, despite the fatigue of their teaching, often constituted a thorough Secondary education, though this, of course, was not in the bond. They had no skilfully planned "educational ladder"; their upward progress involved a strenuousness rather akin to the gymnastic feat of "climbing the greased pole," but still they reached the top somehow. In the retrospect one can see many advantages in the system, or possibly in spite of the system, but who would care to enjoy those advantages a second time?

It was Mr. Hislop's task to carry into the Queen's Scholarship system the high ideals of Stow's own system of training, and this must have been no easy matter. Yet he accomplished it, and from his experience in so doing we may safely assume that lessons were learned which in due time descended to Dr. Paterson, and were bettered in his practice. Mr. Hislop, under those new conditions, held the position of Rector till 1851, when, as we have seen, he was induced to accept the offer of a partnership with Mr. Cunningham at Blair Lodge. His successor in office was Mr. Thomas Morrison, who had won a high reputation as Headmaster of the Free Church Educational Institution at Inverness, and who presided long and worthily over the Glasgow Free Church Normal School.

This short review of the origins of the training of teachers in Scotland has been necessary in order that we might realize how near to the beginning of things Dr. Paterson stood when he

entered upon that work in Moray House, and may be further justified by its intrinsic interest as a chapter in the educational history of Scotland. Looking at the dates alone, the training of teachers had been established for some thirty years. But this does not give quite the true perspective. It is not too much to assume that in many points connected with education, and especially with that department of education in which he had himself been engaged, Mr. Hislop would exercise a formative influence upon his brilliant assistant, who on his part was ever a keen student and learner from others, and Mr. Hislop's ideals and methods had been evolved under the direct inspiration and guidance of David Stow. Nor can we suppose that when Dr. Paterson took up his work at Moray House that influence would be wholly withdrawn; as a matter of fact, when he suffered from a temporary illness during his first session at Moray House—the only time during his long incumbency—Mr. Hislop carried on the work there in his place. So far as tradition guided the new Rector, therefore, it would necessarily be the tradition of the author of the Training System, received almost at first hand, and before that author's busy and devoted life of educational service had yet closed. The word tradition is, perhaps, too rigid in its implications; inspiration may be nearer the mark. And one cannot imagine a more valuable preparation for the work in Moray House than inspiration from such a source.

But it was not only as the Rector of *a* Normal School that Maurice Paterson was to become known; it was as Rector of a *Free Church* Normal

School. And now that the days of those Training Colleges are past and over, and a generation of teachers has arisen who have never known such colleges, and all that they meant to the Church and to the nation, it may be profitable to review briefly the Free Church educational work which reached its highest possibilities under Dr. Paterson. The " Education Scheme " of the Free Church is long since finished, and is by many forgotten, perhaps, but the fact remains that it was as the most distinguished agent under that scheme that Dr. Paterson was known to his contemporaries, and will be remembered by those who knew him best.

CHAPTER IV.

THE FREE CHURCH "EDUCATION SCHEME."

THE Disruption of 1843 was primarily an ecclesiastical event. As such it would receive in this sketch only incidental mention, for although Dr. Paterson was an active and influential office-bearer in the Free Church, it is not as a Churchman that he holds his unique place of honour in the memory of hundreds of his profession. The Disruption was more than an ecclesiastical event, however; it had an enormous influence on education in Scotland. As Dr. Paterson spent his professional life as an educationist in the service of the Free Church, it is necessary to recall the circumstances which led to his appointment by that Church, and the conditions under which he entered upon and carried on his great work.

The history of the Free Church of Scotland as an educational agency has never been written. Annalists and controversialists alike have confined their attention to its ecclesiastical history and its influence upon the religious life of the community. The annals of every congregation of the Church, and the career of every minister and professor, have been recorded. All this is to the good, and some of it may one day have a high value as history.

Its Normal Schools and their successive Rectors have also been mentioned in the official record, although without sufficient care as to accuracy. But of the hundreds of Free Church Schools which arose all over Scotland as a result of the Disruption there is no record.

And yet many of those Free Church Schools were of more than local importance in their day, and performed a service to the country not inferior, in many cases, to the churches with which they were connected. Certainly the Free Church carried on a great educational work, a work of which it was at the time justly proud, and it seems strange that such a work should have failed to find an historian among the members of that Church. And now it is already too late. Nearly half a century has passed since the schools of the Free Church became Board Schools, or were discontinued as better accommodation was provided. The men who knew at first hand the facts of their accomplishment have passed away, and the commonplace lives of their teachers are nowhere recorded for the encouragement or the warning of those who follow them.

The years which preceded the Disruption, as well as those which followed it, were characterized by great educational activity and experiment. The Free Church was not the cause of this movement; it was due to the awakening of the modern spirit and a stirring of men's thoughts regarding education, just as the awakening in another sphere resulted in the Disruption itself—an illustration of what happens when old bottles find themselves full of new wine. And it was not by mere accident

that the men who had been the chief leaders of educational effort in the Church of Scotland before the Disruption found themselves outside that Church when the Disruption took place. The educational reformer is rarely of the most conservative type of mind ; he may be very much the reverse ; and in such a struggle it is easy to foresee under which banner he will range himself. But those men were educationists before the Disruption, and it was as ministers of the Established Church that they first took part in the educational movements which marked the early decades of the nineteenth century.

Those were the palmy days of the Parish School —a subject on which every Scottish writer and speaker is expected to wax eloquent. There is no subject, however, on which it is more easy at the same time to become inaccurate and misleading. It is unnecessary at the present day to add a word of praise to those who drew up the educational scheme of the First Book of Discipline ; so far as concerns praise, they have had their reward. But the excellence of the scheme has often obscured the fact that it was never put into operation. Scotland did not secure the educational advantages which the scheme had been designed to confer, and for a couple of centuries and more there was a confessed dearth of educational facilities. Even in the early nineteenth century the clergy themselves were forced to rank Scotland very low among civilized countries in regard to education. And yet our Parish Schools were renowned all over the world.

There seems to be a contradiction here. How could the Parish School be at once a renowned

success and a confessed failure? The divergence of opinion is simply due to a difference in the points of view from which we regard them. If one looks only at what the schools were doing, there is justification for the chorus of praise. If, however, one looks at what they were failing to do, the case takes on a totally different complexion. The defect of the old Parochial scheme was inherent in its plan. What it aimed at—a graded series of schools, Infant School, Intermediate or Grammar School, College or Secondary School, and University—was excellent, and will probably never be surpassed. But the means contemplated were quite inadequate to the needs of the country. There are scores of parishes in which one school could never supply education to all the children—extensive rural parishes with defective communications, and congested city parishes with a teeming population. So even if every parish had its school—and there never was a time when this was the case—there would still be a clamant need for more schools.

Many of the schools which did exist merited all the fine things which have been said and written about them. They were under the control of the Church, which is the ideal arrangement where the Church and the community are identical, and which rendered it easy and natural to give religious and moral instruction its due place of primacy in early training. They were people's schools, thoroughly democratic, for the representatives of the Church, who controlled them, were equally representative of the people. The teachers, or the best of them, were men of education and culture, for the office

of Parochial teacher was often a stepping-stone to that of Parish minister. The schools were not mere " elementary " schools, but in the absence of specialized secondary schools they sent pupils direct to the University. This does not necessarily imply that there were secondary departments, as we should call them, in the Parish Schools; many of the boys who carried off University honours and won fame for their schools were hardly to be reckoned as ordinary pupils, being in many cases boarders who resided with the teacher, or private pupils who received special tuition in University subjects.

Granting, however, all the excellences which have ever been claimed for the Parish Schools, this must be admitted, that they failed, conspicuously and avowedly, to provide education for more than a fraction of the youth of Scotland, and it is satisfactory to note that the Church itself was quite alive to that failure, and from time to time made earnest efforts to remedy it. Of these we cannot speak in detail. As late as the opening of the last century, however, the case was still serious, although by that time the Society for Propagating Christian Knowledge had come to the rescue, and had opened some two hundred schools—" S.P.C.K." Schools, as they were called—in the Highland and outlying parishes. In 1803 the Government also gave help, by the passing of an Act which required the heritors of every parish to pay a stipend of 300 to 400 merks to the teacher—from £16 to £22—and to provide a house of not more than two rooms, including the kitchen, and also an enclosed garden, or a money equivalent. The " salary question " was recognized as being intimately connected with

the supply of teachers, and these terms represented an increase of more than 100 per cent. on what had been fixed a hundred and fifty years before.

Even allowing for the high value of money at the time, these seem very moderate rewards to attract men of the stamp which was desired. And yet the office of Parish schoolmaster was often filled by men of high attainments and of real distinction. This may be explained partly by the fact mentioned, that the school was often the stepping-stone to the Church—

> " Though now he wields the knotty birch,
> His higher hope is in the Church "

—and also that the schoolmaster enjoyed a position of esteem in the parish which was quite independent of the amount of his income—a position, moreover, which he held *ad vitam aut culpam*. And the income itself was usually supplemented by the holding of other offices in the parish, some of which were regarded as natural perquisites, and by the modest school fees paid by the pupils.

To meet the demand for education over and above what the Parish Schools could supply, private adventure schools arose, varying indefinitely in quality and in size, and it was reckoned in 1818 that there were actually twice as many pupils attending those private schools as were in the Parish Schools. Besides, there were thousands of children—fifty thousand, it was said—for whom no school was available.

In 1825 the General Assembly took special action as regards the Highlands, where the dearth

was greatest. A committee was appointed, funds were raised, and a crop of "General Assembly" schools arose throughout the northern Presbyteries. It was in connection with those schools that we first find a definite recognition of the need for the training of teachers, and the Education Committee began sending their teachers for such training to the Edinburgh Sessional School under Mr. Wood. Finally, as we have seen, they took over the management of that school as their Training College, and also the Normal School which had been established by the Glasgow Educational Society, or rather by David Stow.

At the time of the Disruption, therefore, with the exception of some of the private schools, all schools were under the control of the Church, or in more or less close connection with it—Parish Schools, Sessional Schools, General Assembly Schools, S.P.C.K. Schools, and the "Parliamentary" Schools which had been established in the new *quoad sacra* parishes erected by Parliament in 1838. Inevitably, therefore, the schools were affected by the Disruption in the same way, and to practically the same extent, as the churches themselves.

It is matter of history that nearly five hundred ministers—more than one-third of the ministerial roll of the Church—resigned their charges, and constituted a new Church, the Free Church of Scotland. That new Church had a formidable task before it. Naturally the first problem was to provide for the ministers who had left manse and stipend behind them, the second being to erect churches for the people who had followed their ministers. In many parishes where the minister

remained within the Church, a greater or less proportion of the members had come out, and in those places not only a church and a manse, but a minister as well to occupy these, must be provided. How these problems were solved does not concern us here; the story has been fully told, and it is one worthy of being remembered. We need only observe that there was work enough here for the new Church, in all conscience, without its assuming any responsibility as regards schools and colleges.

It is certain, indeed, that the far-seeing and astute leaders of the new Church had at first no conception of the educational work which would have to be faced, and had formed no adequate plans for carrying it on. The educational problems arose spontaneously before the Church, and demanded solution without delay. The Church did not raise them, and was probably inclined to regard them as mere embarrassments. But they had to be met, and they were met, and the work which was done by the Church in meeting them constitutes a record of which any Church might be legitimately proud.

In saying this, there is no intention, as there is no occasion, for making any comparison between the Free Church and the Established Church as to their educational zeal. Each had its own difficulties to meet and its own problems to solve. As a matter of fact the Established Church had to face a situation which probably presented more difficulties than that of the Free Church. In every case, both in church and in school, where the Free Church had a man to provide with house and salary, the Established Church had a vacant post

to fill, for which they must find a suitable man. And this latter problem is one which refuses to be solved by any mechanical or even financial method. Of the Established Church it must suffice here to say that they managed to carry on, and that is really no small praise. Their educational work was not paralyzed, as it might well have been, but recovered itself with wonderful alacrity, and for the following thirty years, during which both Parish and Free Church Schools remained under Church control, and the further thirty years during which the Training Colleges did so, there was an educational rivalry between the Churches which was for the most part wholesome and bracing, and in many cases friendly and generous.

Like the ministers, the teachers who joined with the Free Church did so at the cost of losing their office and their income, and in most cases their dwelling also. This was true not only of the Parish schoolmasters but also of those connected with the S.P.C.K., the General Assembly, and other schools. To provide work and support for these, numbering over three hundred and fifty, was a duty which the Church could not decline. In many parishes also where the teacher remained in the Established Church, it was thought desirable to provide a separate school for the Free Church families, for there was, unhappily, in not a few districts a keenness of controversial feeling aroused which affected the social intercourse of everyday life.

To add to its responsibilities, the Free Church had the two Normal Schools practically thrown at its head ; both in Edinburgh and in Glasgow the

Rector and staff, the students, and the majority of the pupils elected to commit their future to the new Church. The buildings alone remained behind. The greater number of the theological students took the same step, along with several of their professors, who thereby lost their University Chairs.

The first General Assembly of the Free Church took immediate steps to consider and to meet the situation. On May 18, 1843, a committee was appointed "on providing means for the education of students for the ministry and the establishment of a system of schools," to include Normal Schools, Grammar Schools, and Elementary Schools. This committee was almost immediately subdivided, a College Committee being established to manage the first part of the work, and an Education Committee the second, which was known as the "Education Scheme" of the Church.

At the apex of the "scheme" were the two Normal Schools of Edinburgh and Glasgow. (The Aberdeen college was not established till 1875.) Of these we have spoken elsewhere. The main educational effort of the Church had to be concentrated upon its Elementary Schools and its Grammar Schools, in whose interests the Normal Schools really existed. The most urgent question to consider was finance, and the first arrangement was to allocate one-third of the Church collections to the schools, the plan which was adopted later being special collections at fixed times. The curriculum was also a matter of importance, for this was before the days of Codes which prescribed the subjects and methods of study. The Committee proposed to recommend school books, and later made stren-

uous attempts to have a special set of books, especially in History, prepared for their schools, but the plan seems to have been abandoned.

The most serious difficulty of all, however, was the matter of school building. Of teachers they had a fair supply—more, indeed, than they could at first find places for. At the second meeting of the General Assembly it was reported that the number of teachers who had "come out" from Parish Schools was 77; from General Assembly Schools, 60; from S.P.C.K. Schools, 75; and from private schools, 196—a total of 408. There were schools to be built or otherwise provided for these, or for so many of them as were deemed suitable in age and attainments. And there were still more schools to be built, for the Assembly's instruction to the Committee was "to take immediate steps for the establishment of a school in connection with every church." This would have been an easier task if the churches themselves had been already built, for the cost of church, manse, and school must all come out of the same purse, and all at the same time. One does not envy the position of the members of that Committee with such a task laid upon them.

A novel plan for raising the necessary funds was proposed to the Assembly by the young minister of Blairgowrie, afterwards the Rev. Dr. Macdonald of North Leith. They must build, he said, at least five hundred schools. Let each congregation build its own school, and the Committee will give a building grant of £100 when it is completed—a small sum, of course, but the schools were also small, for the most part, and such a grant was worth

many times its value to-day. But even this minimum required a fund of £50,000, and required it without delay. How, then, was it to be raised? Mr. Macdonald's plan was to fix the attention of those able to help not upon one individual school, or the schools of one locality, but upon the whole five hundred that were needed. He would appeal for a subscription for all those schools—a small sum, a penny, or threepence, or sixpence, or a shilling, to be given to each of them. The number of people able to give 500 shillings would, of course, be small; more would be able to give 500 sixpences, or threepences, or pennies. The whole sum could be raised by 500 people giving a shilling to each school, or £25 in all; 1,000 giving sixpence; 2,000 giving threepence, and 6,000 giving a penny. A total of 9,500 subscribers, giving in these proportions, would accomplish what was needed.

The novelty and the definiteness of the plan, backed by the enthusiasm of its author, secured its immediate approval, and Mr. Macdonald was relieved of his congregational work in order to carry it through. Then came the labour of ceaseless itineration, and meetings and addresses innumerable, but his enthusiasm still held out, and evidently became contagious, for in six months he was able to report that the £50,000 had been fully subscribed.

It was a great achievement, boldly planned and skilfully executed. Apart from other motives it must stand out as a memorable example of educational zeal, full of promise for the future of the Scottish school. The ecclesiastical movement, of course, gave a powerful stimulus to the educational

one, but on the other hand it must be remembered that the financial strain of the ecclesiastical situation increased enormously the difficulty of raising such a sum for education. Two facts are mentioned in the "Annals of the Disruption" which show how warmly Mr. Macdonald was supported in his school-building crusade. The first is that in no place which he visited, not even in remote Shetland, did the sum subscribed at his first meeting fall short of £100. The second is that never during his six months of continuous travel had he to seek quarters at an inn. And one further fact is worthy of mention—the whole of the sums promised, with certain natural and inevitable exceptions, were paid in full.

The building and equipment of schools now proceeded apace. Within four or five years the number of five hundred was reached and passed, not all of them, however, needing or receiving the aid of a building grant. The number of schools aided by the Church as to the salary of the teacher never much exceeded six hundred, and this maximum was reached within a very few years. It is not quite clear why the number did not go on increasing. There may have been causes at work which are now forgotten, but the main reason seems to have been the feeling that the Church was not properly an educational institution, and that when it had discharged its debt of honour to the "outed" teachers it had done all that was essential. There was a powerful section, led by Dr. Candlish, who attached great importance to the Education Scheme as a part of Church work, but there was also a growing number who had begun to advocate

a national system of schools instead of a denominational one. This section argued that the greater the development and success which attended the Education Scheme of the Church, the longer would be the delay in securing a national scheme. In the General Assembly of 1850 a full-dress debate on this question took place, and an extremely able speech was made by Dr. Begg in favour of the national idea, but it met with surprisingly little support in the vote considering the masterly skill and logic with which it had been defended.

It is worthy of note that in this historic contest it was stated by one speaker that the idea of a national scheme had originated with " an association of teachers who were determined to free themselves from ecclesiastical control, and had formed an Educational Institute of Scotland." Strange how the mere lapse of years makes what was intended as a reproach read very like a compliment —though possibly the reproach or compliment was scarcely deserved.

Opinion in the Church, however, was slowly veering round to the side of a national system. The plain fact is that a power stronger even than the eloquence of Dr. Begg was working against the Free Church Education Scheme, and that was the difficulty of finding money to meet its annual requirements in the payment of salaries and pensions. Still the scheme was carried on practically without reduction in the area of its efforts until the Act of 1872 introduced the desired national system.

During this period of thirty years the amount of work done for education by the Church, as a central institution, and by its individual congrega-

tions, was surprisingly great. The number of pupils in the schools varied from 60,000 to 70,000, and the teachers recognized and partly supported from the central education funds numbered from 650 to 700. The schools on the whole were small, with undoubted educational advantages as well as hindrances on that account. The average number of pupils was nearly 100, and only thirty schools had an enrolment of over 200. The Practising Schools of the two Training Colleges were, of course, much larger.

It was in the quality of the instruction provided, however, rather than in the quantity, great as that was, that the Free Church Education Scheme made its chief contribution to the progress of education. The Education Committee were alive to the fact that the teacher makes the school, and they devoted much attention to the qualifications of their teachers. They were fortunate, to begin with, in the teachers of the Parish and other schools who were at once available for engagement. The author of the " Annals of the Disruption " says that the Free Church obtained the *élite* of all the teachers—Parochial, General Assembly, and S.P.C.K. The truth of such a statement is not, of course, capable of mathematical demonstration, but all the same it is more than a mere partisan opinion. The strain of the time exercised a kind of natural selection in favour of the new Church, and on the average the teachers who threw in their lot with that Church were of a more progressive type and more modern outlook than those who elected to remain with the Established Church. But we can only assume this as an average ; there were, doubtless, all kinds of

exceptions. The Free Church had its most valuable asset in possessing the two Training Colleges as going concerns, without the need of providing anything more than the premises necessary for carrying on the work. It would be difficult to overestimate the importance of this factor in securing and maintaining the quality of the instruction in their schools.

The Education Committee provided from the funds contributed by the Church a proportion of the salary of each approved teacher, £10 or £15—the main part of their salary coming from school fees, and, later, from Government grants. As early as 1846 they began to use this contribution as a lever for raising the level of attainments among their teachers. An examination was instituted, the passing of which was required from all teachers applying for appointments carrying the higher scale of salary. The Free Church was a pioneer in the direction of putting a " hall mark " upon the enterprising teacher whose programme of education included educating himself up to the limit of his opportunities. And that the teachers appreciated the encouragement thus given is shown by the fact that afterwards the Committee had on more than one occasion to complain of teachers leaving their schools to attend for study at the Normal School, without having secured a proper substitute during their absence. When the Government certificates began to be issued, the Committee ruled that all their teachers must possess these, and that acting teachers must sit the examination for such certificates, with the exception of those who had already passed the special examination mentioned,

and of teachers who had been "outed" at the Disruption.

Another evidence of the Committee's desire to provide the best education possible in their schools was their appointment of a Superintendent, or Inspector, to advise them in technical matters. Mr. Gibson, who had been a Government Inspector of schools, but whose services were dispensed with when he left the Established Church at the Disruption, was appointed to this post, and for several years he was engaged in visiting the new Free Church Schools throughout the country, conducting the examinations of teachers, and generally advising the Committee in their work. But very soon Mr. Gibson's services were again claimed by the Government. There were now two Churches with schools to be inspected, and although he could no longer be acceptable as an Inspector of Parish Schools, he was particularly well fitted for the post of Inspector of Free Church Schools. For it must be remembered that in those days the schools of each denomination were examined by Inspectors belonging to that denomination, and approved by the Church before they were appointed.

An interim Superintendent was appointed—Mr. C. E. Wilson, later well known as H.M. Chief Inspector of Schools and Inspector of Training Colleges, but there was some difficulty in finding a successor to Mr. Gibson. The Rev. Robert Cunningham of Blair Lodge accepted the appointment, but afterwards declined it without having entered on its duties. Dr. Reid was next appointed, but within a few months resigned in order to take charge of the Edinburgh Institution. After

these discouraging experiences, the Committee wisely decided to make no further appointment, as the need for a Superintendent had largely passed away through the appointment of additional Government Inspectors for their schools.

In the appointment of those Inspectors, however, the Committee took an active interest, and their acquiescence in the Government's nomination could not always be taken for granted. For one such appointment the name of Dr. W. M. Gunn of Edinburgh High School was submitted. This was at the time when the agitation for a national system of schools was prominently before the public, and it happened that Dr. Gunn had published certain criticisms on the denominational system, to which the Education Committee had taken exception. They accordingly objected to his appointment as an Inspector of their schools, and Dr. Cumming, Rector of Glasgow Academy, was then nominated, and approved.

It was not enough for the Committee that the men should be approved as Churchmen, and should have the requisite attainments in scholarship. They also held that experience in teaching was indispensable. This was specially shown in the appointment of the late Dr. A. E. Scougal in 1869. The Government proposed his name, in succession to his father, then deceased, whom he, though a very young man, had been assisting for some time. The Committee approved of the appointment, in view of the special qualifications of the youth, but guarded themselves against this being taken as a precedent by recording that they held it "as a general rule that persons appointed to the office of

Inspector should have had longer practical experience in teaching." One cannot but be impressed with the sound educational opinions expressed by this Committee on every aspect of the subject, and it is beyond question that if the Education Department had allowed them a free hand in managing their schools the results would have been in some respects even of a higher excellence than was actually attained.

There is positive evidence, however, that the schools of the Free Church reached a higher level of efficiency than those of any other denomination either in Scotland or in England. When individual examination of pupils was instituted these schools showed the highest percentage of passes in the country. Nor can this be explained by any difference of standard as between the Inspectors of the different denominations, as the papers of the upper standards were all sent to the Education Department in London for examination, and it was in those upper standards that the superiority was most marked. Moreover, the percentage of pupils presented in those standards was also the highest.

But the Committee were not satisfied with such successes. They urged improvements on the curriculum for their schools. They strove to obtain recognition for such subjects as Latin and Mathematics, in order to carry on the Scottish tradition of every school being something more than elementary; and although they strove in vain yet as a matter of practice both Latin and Mathematics were taught in more than half their schools. They established Grammar Schools at Inverness, Oban, Hamilton, Arbroath, and Campbeltown, which are

probably still remembered by many for their excellence. They made special appeals for improving the syllabus of the Pupil Teachers, in order to prepare them for entering upon a University course. They disclaimed any idea of the Training College being a substitute for the University in the general education of the teacher, which they always desired to see raised to the University level.

One other feature of these old Free Church Schools is worth remembering. Despite the acrimony which at certain times and in certain places followed the Disruption, neither the Free Church Schools nor the Parish Schools were really denominational in the worst sense of the term. They were, of course, managed by their respective Churches, but their advantages were open to all, and were freely used by those of other denominations without offence. Thus it appears from a return made ten years after the Disruption that in 568 Free Church Schools reporting, only 61 per cent. of the pupils were connected with that Church, 19 per cent. with the Established Church, and the remaining 20 per cent. with other Churches, including Roman Catholics. In the city schools of Edinburgh, Glasgow, and Aberdeen, enrolling 10,000 pupils, only 46 per cent. belonged to the Free Church itself.

This is a fact of some importance in estimating the value to the country of the Education Scheme of the Free Church. At the same time, one may suspect that this very fact was operative in the gradual cooling of the enthusiasm of the Church in maintaining that scheme. Without being uncharitable, one may suppose that if the schools had

been distinguished as propagandist rather than as educational agencies they might have commanded more interest and support than they actually did. It was too much to expect that keen Churchmen, who had all the claims of their Church organization to meet, should also subscribe liberally to an Education Scheme which was educating almost as many children of other denominations as of their own.

The general educational outlook of the Church is, perhaps, nowhere better represented than in certain "Resolutions," drafted by the Education Committee and adopted by the Commission of Assembly, which were submitted to the Lord Advocate by a deputation, as a protest against the mechanical barbarism of the Revised Code of 1861. The document is too long for quotation in full, but the sentiments are worthy of being recalled, as they express the opinion of the nation as well as of the denomination.

After a protest against Scotland having been ignored by the Commission of Inquiry on whose report the new regulations were based, the Resolutions proceed as follows—

> That Scotland ought to be separately dealt with in the matter of education; That she had a system of her own, three centuries old, which had worked admirably in past times, and needed only reform and extension to fit it for overtaking all the requirements of the present and of future ages; And that none of the difficulties, of a religious or any other sort, which might hinder the working of a national rather than a denominational system in England need occasion any embarrassment in Scotland. . . .
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> In these circumstances it seems altogether unreasonable to subject Scotland to the operation of a system which, at

the best, is only tentative and provisional; subject to the risk of constant change; adapted only to a country in which there are not any, or scarcely any, endowed elementary schools at all; and intended not to establish any united system of national schools but merely to encourage religious bodies, or private parties, in the prosecution of educational schemes of their own.

What Scotland urgently wants, and is now in a position to receive, is not an aid system for the partial payment of pupil teachers, Queen's scholars, masters, and mistresses, but the further reform and extension of her own old Parish School system; and in particular the establishment, after due inquiry, of additional endowed schools where they are needed, substantially on the plan of the existing Parish Schools, with only such modification in respect of patronage and superintendence as all parties would admit to be reasonable. With a sufficient number of such additional endowed schools, ingrafted into the present Parish School establishment and made part and parcel of it, whether the endowment came from local rates or from the public purse, Scotland might dispense with much, if not all, of the complicated machinery of the Privy Council Minutes and the Revised Code. The relation between her now reformed and reforming Universities, and her new and old elementary schools—especially if provision were made for an increase in the number of her Intermediate or Grammar schools—might be turned to account, as of old, for the welding in one of the higher and the lower education of the country. The risk, so imminent at present, of teaching in our common schools becoming a mere technical routine or a mere drill in Reading, Writing, and Arithmetic—under the operation of even the best method of examination that can be devised, on such a system as is now in use in the Privy Council Minutes, or is now proposed in the new Code—would be to a large extent obviated. The Scottish mind would be drawn out and cultivated, from the lowest to the highest stage, as in former generations, when the humblest Scottish Parish Schools were wont to furnish recruits in abundance for the most distinguished walks of Literature, of Science, and of public usefulness in Church and State.

During the later period of its operation the

Free Church Education Scheme was recognized as merely temporary. A national system was seen to be necessary, and the Education Committee gave much time and thought to the question of what that scheme ought to be. More than one abortive measure owed its disappearance largely to their opposition. When at last the Bill of 1872 came under discussion, two points were strongly insisted on by the Church. The first was that their schools, under any new scheme, should receive equal treatment with the Parish Schools, and this was conceded as a matter of justice. The second was that under the new regime the teaching of the Bible and the Shorter Catechism should be compulsory, and should not be relegated to any special period under a Time-table clause. The only result of this demand was the well-known recognition of " use and wont " in the preamble of the Act.

It seems clear now that the insistence upon the Catechism was a tactical as well as an educational blunder. Had the Churches based their case upon the educational value of the Bible alone, the Government, or at least the Lord Advocate, was ready to concede the demand, but the clergy refused that compromise. Thus a great opportunity was lost for securing a recognized place in the curriculum of Scottish schools for the most educative as well as the most important Literature in the English tongue.

Such was the state of affairs as regards the Free Church Education Scheme when Dr. Paterson became Rector of Moray House ; its supersession by a national scheme was regarded as inevitable. But in the meantime, at least in theory, his work was

to train young teachers for the Free Church Schools. In actual fact, as we have seen, these schools were not strictly denominational, and the same was true of the Training College.

The Act of 1872 practically rang down the curtain upon the Education Scheme of the Free Church so far as its schools were concerned. At that date the Church had 548 schools and 584 teachers upon its aided list, besides a number of teachers and schools receiving no subsidy. Of these subsidized schools 248 were at once discontinued, mainly in the smaller centres; 139 were handed over to School Boards; and 127 were carried on for a time, the congregations being left free to do so at their discretion. The larger number of those 127 congregations soon fell in with the new scheme, and within ten years there were only fifteen Free Church Schools remaining, all self-supporting. Next decade saw that number reduced to five. Some of the schools which thus lingered under Church control fully justified their existence, such as Newington Free Church School, Edinburgh, where Dr. Marshall, Rector of the Royal High School, began his distinguished professional career as a pupil teacher.

With the institution of School Boards, the work of Moray House and the other colleges assumed a new aspect. Both Churches alike were now training teachers for Board Schools. And School Boards, in theory, if not always in practice, paid no heed to the Church connection of their teachers, but appointed those whose training seemed the best. From that time the Church colleges were all doing the same work, under the same conditions, in a frank

and friendly rivalry with one another as to its quality, and combining their influence to secure improvements in the curriculum prescribed for them by the Government.

It was an illogical arrangement, no doubt. The colleges ought to have been nationalized as well as the schools. But while the tradition of the Parish formed a ready-to-hand basis for a School Board, there was no suitable tradition on which to found a College Board. The Churches were doing the work efficiently, and the Government was unable to devise any better means. As late as 1888 a Special Committee reported in favour of the continuance of the system.

This Special Committee is officially described as a " Committee appointed by the Secretary for Scotland to inquire into certain points regarding Scottish Education," and consisted of Charles Stuart Parker, Esq., M.P., R. B. Finlay, Esq., M.P., R. W. Cochran-Patrick, Esq., LL.D., and Henry Craik, Esq., LL.D. The following extract from their report may be taken as definitely disposing of any practical objections to the Church management of the Colleges on denominational grounds—

> We have yet to consider the complaint made from some quarters that the Training Colleges are denominational, and as such are out of harmony with the new national system of education in Scotland. Several urgent petitions addressed to us by the Education Committee of the Evangelical Union, and by ministers and laymen of other non-Presbyterian Associations, clearly show that there are at least minorities strongly opposed to the prevailing system.
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> Their objections to it, on careful examination, appear to rest on grounds of abstract principle, rather than to arise

from any practical grievance. It was, indeed, assumed, and in some of the petitions alleged as matters of fact, that the College authorities are in the habit of showing disfavour to students of other denominations than their own. But we could not obtain from the petitioners, even in confidence, any instance of hardship so caused. In general they were unwilling so much as to indicate the Colleges in which they believed hard cases to have occurred. They preferred to base their protest on principles, which they hold to be at stake, and in one case a sweeping accusation having been made (it appeared through a misunderstanding) in the name of the petitioners, on a clue being asked for, to their credit the whole charge was frankly withdrawn.

On the other hand, there was abundant evidence that the denominational connexion of the Church of Scotland and Free Church Colleges is of the mildest and least obtrusive nature. Their regulations leave the amplest liberty to all. In each College the Education Committee, of course, is of the Church whose name it bears, and so is the Rector. But other members of the staff belong to various Churches, and students of all denominations resort with equal freedom to either College, their choice being governed often more by practical convenience than by Church connexion.

As to the expediency of creating such a system, were it possible to build on new foundations, we need offer no opinion. In the schools of Scotland drawing public grants, the State now takes no direct responsibility for the religious teaching, leaving it in public schools to elected School Boards and in other schools (of which the largest number are undenominational, and the next largest number Roman Catholic) to the managers, whoever they may be. In like manner in the Training Colleges the State takes no responsibility for religion, leaving it to their managing Committees. But how these Committees should be formed, were the business now to be begun again, it would not be easy to decide. If the Colleges were all to be of one type, it would seem necessary that all parties interested should be equally represented, and in that case the great Presbyterian Churches would probably have much the same influence as they have now.

As things stand, the past history of the Training Colleges cannot be ignored. Originally a voluntary Committee, not connected with any one Church, but actuated by strong

religious as well as educational motives, the first managers found themselves compelled by Parliament against their will, as a necessary condition of receiving State aid, to induce the Church of Scotland to become responsible for the religious training.* Hardly had this, with some difficulty, been negotiated, when the arrangement was upset by the Disruption. Many of the most zealous of the founders joined the Free Church, and ere long Parliament agreed (on principles of religious equality as then understood) to give grants to the Free Church also on like conditions. A few years later, in 1850, similar terms were conceded to Episcopalians. No other Church seems to have asked for grants, the rest being mostly content to use one or other of the two Colleges first founded. Nor did any lay body come forward to claim a share in the work.

Such being the origin of the present state of things, we find that the two largest Churches (if we may judge by the statements of their Educational Committees, and by the absence of any other communication from them), not unnaturally support the existing Colleges, while the smaller religious communities, possessing no buildings of their own, and being free to use without restriction those provided by the larger bodies in conjunction with the State, are probably far from unanimous in wishing for a change, and still further from being agreed as to what the change should be, a question easier to ask than to answer.

On the whole, we find a pretty general acquiescence in the present arrangements, little or no practical inconvenience arising from them, and no definite alternative scheme devised.

The Colleges, it is generally admitted, do their work effectively; they seem to be entirely free from sectarian intolerance, and on this and other grounds they enjoy the confidence, so far as we can learn, of School Boards throughout the country, who in this matter, according to the present policy of Parliament, may be taken as representatives of Scottish parents.

Should any practical grievance arise, should the views of School Boards change, or should parents otherwise intimate preference of a different system, the question would no doubt be altered. In the meantime, while things work well, we

[* This applies only to the Glasgow College.]

see no sufficient reason for abandoning the principle on which the grants are given, the State requiring definite results in general training for the profession of teaching, but leaving to the managers and owners of the buildings (who happen to be by inheritance Church Committees) the whole responsibility for religion.

As regards this matter, the Committee accordingly recommended as follows—

That, having regard to the origin and history of the existing Training Colleges, to their efficiency, and to the confidence reposed in them, not only by the Church of Scotland and the Free Church (which have invested large sums in founding and improving them), but generally by School Boards and parents throughout Scotland, and looking also to the difficulty of providing any satisfactory substitute, it is desirable to maintain the principle on which they receive grants, the State requiring from them definite results in general training for the profession, but leaving to the managers (under a conscience clause) all responsibility for religion.

Church management, indeed, had one decided advantage over the Provincial system which later took its place, in that it secured a unity of aim and method between the colleges in the different centres, such as may now be again possible under the latest scheme of a National Committee reigning over the Provincial Committees. The two Church Committees acted as a Joint-Committee, and with the Rectors of their colleges constituted an informal Board, with indefinitely wide advisory powers as regards the curriculum, and complete powers in other matters. Under those conditions the influence of such a Rector as Dr. Paterson had an opportunity of leavening the education of the whole country.

CHAPTER V.

MORAY HOUSE.

"WHAT's in a name?" The tyro in logic is early faced with the question whether or not proper names have any connotation, content, or meaning, and is expected to give an answer in the negative, and to offer logical justification for his answer. But life is greater than logic. It is just the proper name which has the most meaning of all, an infinity of meaning—for those who know. It is so full of meaning that it can be applied to only one thing. Class or common names, like numbers, are doubtless convenient labels, but are adequate only so long as we ignore that individuality which attaches to things even as to persons. The name Moray House —to those who know—has a fullness of meaning such as few other place-names have, and a variety of meaning as wide as the number of those who know. And it is one of those names which carry more than meaning, which possess a certain music of their own, which are pleasant to speak and to hear. They are grateful to the ear, as that "blessed word Mesopotamia" was to the imaginative (and probably imaginary) old lady of the well-known anecdote.

The Free Church Training College was for-

tunate in finding a home with such a name. The student became not merely a Normal or Training College student but a "Moray House man" or a "Moray House woman." It was a title which gave admission to a company not wanting in a Freemasonry of its own—a badge of so gracious a design that one was proud to wear it. The distinction of the name itself helped to develop an *esprit de corps;* one must strive to live up to it.

Long before the student became a Moray House man the name stirred his imagination. The young Pupil Teacher in a far-off village school dreamed of that as the goal of his ambition. Beyond the rim of his horizon he could see a radiance which beckoned him on. One and another of his predecessors in office had reached that goal. In holiday times he heard them speak of Moray House and of the Rector, and he drank in their words and dreamed the more. He might, and probably did, ask many questions, but he lacked the personal experience to interpret the answers aright. But the name laid its spell upon him; some day, if the fates were propitious, he would see and know. And when that time came, and his ambition was attained, he found himself one of a great brotherhood. True, he was also a member of a great profession, but chiefly he felt kinship with those whose *alma mater* was Moray House.

The Moray House Club has done much to promote and strengthen this sentiment of kinship, but it was the felt kinship which first led to the formation of the Club as its outward expression and symbol. The personality of the Rector would certainly have developed an *esprit de corps* among

his students without the aid of any special qualities in the name of the College, but the two together were a combination whose influence and significance only Moray House men and women understand.

The name remains; the building happily remains, in a kind of honourable superannuation; but with the passing of the Rector all seemed changed. Not till then was it fully realized that in him had been summed up and embodied the best part of the meaning which the name Moray House had come to connote. To his old students the house became a place of memories, of ghosts not unwelcome or ungrateful, but disembodied none the less.

What the future holds for Moray House none can say. Every old student will join in the invocation, "Peace be within thy walls, and prosperity within thy palaces." But the name has lost its old meaning, and must acquire gradually a new and a different one. It is no longer "the Auld Hoose"—it must work out its own salvation and form its own traditions among the younger generations. May they ever be worthy of its past!

Moray House had one unique advantage as a place for study, and it was through no fault of the Rector or his staff that that advantage was practically ignored: it is in a very special sense historic ground. To know its story and the story of the houses immediately around it within a radius of even half a mile is to know what history means, and to learn the factors which make or mar a nation's progress. The "Royal Mile" is a museum and an epitome of Scottish history, and no part of that

mile is richer in suggestion to the student than the immediate neighbourhood of Moray House itself. No text-book, however well written and illustrated, could equal it in educative value. But this was not the kind of historical study which was demanded by the Education Department. Can any one imagine a more sinful waste of time and opportunity than to condemn students within the historic walls of Moray House, in the historic Canongate of Edinburgh, to spend their time in learning the uncertain details of the time of the Heptarchy, the unprofitable partizanships of the Wars of the Roses, or the unedifying procession of the queens of Henry the Eighth? And yet those things were done in the name of education. It was only by lucky chance or through individual bent, if at all, that a student realized how much history in stone and lime was staring him in the face at every step he took towards or away from the place of his studies. With freedom from Syllabus prescriptions, one can imagine how such a lecturer as Dr. Kennedy or James Melville would have made the storied past live again, and added to the name of Moray House yet another meaning to his young hearers which would illumine the subject of History for all time to come.

The historic glory of the High Street of Edinburgh is generally known, and also its decay subsequent to the Union of the Crowns. The Canongate, however, survived that event, and even enjoyed a renewal of social eminence. It was a garden suburb, lying outside the city walls, and many notable houses were built in it after the need for protection against the "auld enemy" of England

had passed away. The Canongate, indeed, was the first " New Town " of Edinburgh, long before the ridge beyond the Nor' Loch was occupied. Even as late as the eighteenth century it had a notable list of residents. Robert Chambers quotes a list given by one whose memory extended back to 1769, and this list included two dukes, sixteen earls, two dowager countesses, seven lords, seven lords of Session, thirteen baronets, and four commanders of the forces in Scotland, not to mention such eminent men as Adam Smith, Dugald Stewart, and Dr. Gregory—a goodly company, in sooth.

Of Moray House itself the history has been often told, not always with sufficient restraint upon the imagination. The most recent and reliable account, and one fully authenticated in all its statements, is a brochure bearing the title, " Some Notes on Moray House, Edinburgh, forming part of ' Alexander Cowan, his kinsfolk and connections,' by his grandson, Charles Boog Watson, F.S.A. Scot. Privately printed, 1915." By kind permission of the author the information therein contained has been drawn upon for this chapter. From this exhaustive and scrupulously careful account it appears that the first mention of the site of Moray House in any document is found in an old charter in which the owners are given as first James Easton, then George Dick Taylor, and afterwards the Countess of Home, by whom Moray House was built. This Countess of Home was Mary, daughter of Edward Sutton, Lord Dudley, who married the Earl of Home in 1607.

The date of the erection of the house, then known as " the Earl of Home's Lodging," is not

known. It has been stated, but without authority, as 1618, but was certainly earlier than 1633. It was no doubt due to the influence of this English Countess that the character of the building itself differed entirely from the dull fortress-like Scottish dwellings of the time, and it was long regarded as one of the ornaments of the city. Her initials, M. H., surmounted by a coronet, may still be seen over the centre window in the south gable, and the arms of Home and Dudley over that of the north gable.

Of the Countess's three children, James, second Earl of Home, died without issue. Margaret, who married James, fourth Earl of Moray, acquired from her sister Anne, Countess of Lauderdale, the property in the Canongate, which thus came into possession of the Moray family, and so became known as Moray House. This transaction is dated May 21, 1643.

The name Moray House includes more than the building which was erected by the Countess of Home. In an old charter of 1653 the house is mentioned as having been " re-edified, constructed, and builded " by her, but the building really consists of three houses, of different dates, and formerly known by different names. The best known and most prominent part, towards the north-west, with the balcony gable facing the Canongate, is probably the part which was built as has been mentioned. The eastward wing, extending along the Canongate, is older, and seems to have been known as Regent House, while the part which projects into the garden, and was familiar to all students as containing the " Rector's room," was known as

the New House. The dates of the various parts are unknown. A well-known drawing by Thomas H. Shepherd (1829) shows the separate entrance to Regent House, an archway or pend, leading through the building to a small court in the garden at the east end of the New House. The origin of the name Regent House is not known. In Shepherd's drawings the whole building is described as "Regent Murray's House in the Canongate." This, of course, is a mistake, probably due to the assumption that anything good in the Moray family must have come from the "Good Regent." And the same kind of error was probably made in ascribing to his half-sister, Mary Queen of Scots, the old thorn tree in the garden.

The garden of Moray House was no less famous than the house itself. In *Chambers's Journal* for 1837 we read that "Moray House was then (seventeenth century) not only the handsomest in Edinburgh, but it is so at this moment if we except the new parts of the city. Its gardens are spoken of in a Latin manuscript of this period as of such elegance, and cultivated with so much care, as to vie with those of warmer countries, and even of England itself. Here you may see how much the art and industry of man may avail in supplying the defects of nature. Scarcely any one would believe it possible to give so much beauty to a garden in this frigid clime."

The garden consisted of several terraces, sloping southwards to the Strand, as it was then called —later known as the South Back, and now burdened with the inapt and cacophonous name of Holyrood Road. In the upper terrace was "Queen Mary's

thorn tree"—why or when first so called it is impossible to say—and another for some equally unknown reason was called "King Jamie's tree." In the lowest terrace stood the historic Summerhouse, and near it a small pond, sometimes erroneously described as a fountain, beside which was the stone figure of a fisher boy, with a fish at his feet and a clam shell on his head. Dr. W. Kennedy, in his presidential address to the Moray House Club in 1882, says: "That boy remained in a somewhat fragmentary state till recently, when the too true aim of a Pupil Teacher severely damaged his head, and the remains were shortly after removed." Regarding that Pupil Teacher Mr. Boog Watson's monograph adds this piquant detail: "The story goes that being in consequence expelled, he turned from teaching to journalism, and is now editor of a leading London paper." From which the moral may be drawn that a youth of iconoclastic tastes may find a more congenial sphere in the latter profession than in the former.

According to the same writer, when the Moray Free Church was being built, in 1861, and the ground levels were altered, a protecting brick arch was thrown over the pond and the statue. When that church was demolished, in 1911, to make room for the new College, these were once more brought to light, and the figure and the stone edging of the pond were disinterred and removed, with the ultimate intention of having them replaced in the quadrangle of the College, near their original position. The Summerhouse, after many vicissitudes, had been previously cleared and restored by the efforts of the late Lord Guthrie, and its roof

decorated with plaster ornamentation copied from the famous domed ceilings of Moray House. On a recent visit the writer found that the stonework of the pond, or fountain, is preserved in the Summer-house awaiting its restoration, but the statue had then been removed elsewhere.

Upon more than one occasion Moray House enters into the wider story of Scotland as well as that of Edinburgh. It is supposed, but not definitely known, that Charles I. was a guest here during his visit to Scotland in 1633 for the purpose of his coronation. That summer saw a round of festivities and pageants such as the Capital had never before presented, and the Scottish nobles spent more than they could well afford in entertaining the king and his brilliant train of courtiers, among whom was one that Edinburgh folk would remember later—Archbishop Laud. It is by no means certain, however, that the Countess of Home would spend lavishly in this cause, though with a house so prominent and so well fitted for entertainment she could scarcely stand aside. Her sympathies were certainly not with Laud, and she afterwards advanced the sum of £70,000—an important sum in those days—to support the cause of the Covenanters, a debt which the Parliament repaid in 1644.

Fifteen years later, Moray House sheltered a visitor of a different stamp. Charles was a prisoner, and in Carisbrooke Castle he entered into a secret agreement—" the Engagement," as it was called—with the Scots Commissioners. He would sign the Covenant and support Presbyterianism as the price of Scottish support in regaining his freedom and his crown. Had he promised this a year

earlier, when with the Scots army at Newcastle, the history of the Stuarts might have had a very different closing chapter. Even now such an agreement appealed to many, though not to all. A force was sent across the Border under the Duke of Hamilton, insufficient, untrained, and ill-equipped. But it was dangerous, as forming a nucleus round which English Royalists might gather, and Cromwell in person undertook the task of dealing with it. An easy victory at Preston dispelled the danger, after which Cromwell advanced to Edinburgh to settle Scottish affairs in a manner suitable to his plans. And Cromwell, on this occasion at least, if not also on his visit two years later, made Moray House his residence.

Carlyle writes: "They conducted him to the Earl of Murrie's house in the Cannigate (so in good Edinburgh Scotch do the old pamphlets spell it). The Earl of Moray's house still stands in the Canongate, well known to the inhabitants there. A solid, spacious mansion, while all bright and new two hundred years ago, it must have been a very adequate lodging. There are remains of noble gardens. One of the noble staterooms, when I last saw it, was an extensive paper warehouse. There is no doubt the Lieutenant-General did lodge here."

On this occasion Cromwell was visited by Argyle and other leaders of the Covenanters, and there were doubtless many private conversations before things were settled, but that they were eventually settled as Cromwell wished may be taken for certain. The suggestion has been made that it was during those conferences that the execu-

tion of the King was decided upon. This is extremely improbable. Cromwell must have known too well that any hint of such a measure would have been certain to arouse the opposition of those whom it was his present aim to conciliate and win over. He did not make blunders of this kind, and Moray House may be freed from all suspicion of having been the scene of so dread a decision.

Two years later Cromwell was back again, and again, it is believed, he made Moray House his lodging. The tragedy at Whitehall was over; the "young man Charles Stuart," thinking the three crowns well worth the signing of a covenant or two, had been received in Scotland as King, and there was once more work for Cromwell in the North. Out-generalled by Leslie, his army was in desperate straits, unable either to advance or to retreat with safety, but his opponents blundered; "the Lord delivered them into our hands," and Dunbar Drove opened the way to Edinburgh. With a clemency marvellous after the Irish massacres, Cromwell once more settled affairs in his room in Moray House, and save for a tremendous contest in preaching and theological disputation, in which Lambert and his fellow-officers showed a vigour not excelled by the Covenanters themselves, Edinburgh seems to have been little the worse.

Between those two visits of Cromwell, Moray House figures in a story of a tragic kind, the most arresting in all its eventful history. James Grahame, Marquis of Montrose, who had striven so gallantly in the cause of the late King, sailed from the Hague in 1649 on an expedition to win the crown for his son, without the aid of the Covenant—for

the "young man" was willing to take it either way, and preferably without. Montrose made his rendezvous in the Orkney Islands, and moved southwards next spring by way of Caithness and Sutherland, but his expedition soon ended in disaster. At Invercarron, near Bonar Bridge, his small force was ambushed and routed by local levies. He himself escaped for the time, but was captured and conveyed to Edinburgh. Trial was unnecessary; he had already been indicted for his doings in 1645, and not having appeared in his own defence had been outlawed and forfeited. Nothing remained to be settled but the sentence and the manner in which he should be brought to hear it. As to the latter, he was "to be brought from the Watergate in a cart bareheaded, the hangman in his livery, covered, riding on the horse that draws the cart—the prisoner to be bound to the cart with a rope—to the Tollbooth of Edinburgh, and thence to be brought to the Parliament House, and there, in the place of delinquents, on his knees to receive his sentence."

That grim sentence need not be repeated. But the ignominy of this last ride could not daunt the gallant Marquis or his friends, for through their help "he was very richly clad in fine scarlet, laid over with rich silver lace, his hat in hand, his golden hat band, his bands and cuffs exceeding rich, his delicate white gloves on his hands, his stockings of incarnate silk, and his shoes with their ribbons on his feet, and sarks provided for him with pearling about, above ten pounds the ell." This reads like the adornment of a wedding guest rather than that of a condemned criminal, and in a

grim sense he was to appear in such a festive scene before he reached the Parliament House.

The road from the Watergate to the Tollbooth of Edinburgh is the Canongate, and the bravely attired Marquis, "bound to the cart with a rope," must pass the windows of Moray House. It was the 18th day of May 1650. On the 13th there had been a wedding in Moray House, when Mary, daughter of the fifth Earl of Moray, was married to Archibald, Lord Lorne, eldest son of the eighth Earl of Argyle. Such an event would naturally be the occasion of prolonged festivities, at a time when in less exalted spheres a wedding feast lasting for a week was not unknown. Tradition, at any rate, affirms that the company of revellers crowded the balcony to feast their eyes on the humiliation of their redoubtable foe, and that the captive bore without flinching the scrutiny and even the jeers that met him. Aytoun's well-known ballad pictures the scene, but that is poetry, not history. The vivid colouring of the poet agrees little with the dull monochrome and subdued half-tints which are our nearest approach to historical truth. Some incident or coincidence of the nature indicated in the poem did, no doubt, occur; the proximity of the two rival leaders, Argyle and Montrose, the contrast between the banqueting room and the hangman's cart, the change of fortune since Montrose overran and ravaged the domains of Argyle—these were elements which appealed strongly to the imagination, on the one side and on the other. Who could ever tell such a tale without emotional colouring and artistic embellishment?

Two short years later, at the Restoration, the

mangled remains of Montrose were exhumed and reinterred in St. Giles's with great ceremony, and the City Treasurer's account-book contains a record of payment to " 17 extra drummers, 2 days, when Montrose was buried and Argyle executed "—the wheels of change had brought the rivals into a strange proximity once more! Nor was the fate of the bridegroom who appeared on that balcony more happy. He was that " luckless earl " who led the ill-starred rising against James II., and who is depicted in the fine fresco by E. M. Ward, R.A., in the Houses of Parliament, entitled " The Last Sleep of Argyle."

During the reign of Charles II. Moray House was again graced by the presence of royalty. Alexander, the fifth Earl of Moray, who was Lord High Commissioner to the Scots Parliament, became a Roman Catholic, and was afterwards one of James II.'s ministers. When James, then Duke of York, was in Edinburgh, the Earl's " magnificent mansion, right in the centre of the most aristocratic department of the city," was said to be " better suited for courtly receptions than the neighbouring palace of Holyrood." The gardens were thrown open for the entertainment of citizens who, it was thought, might be won over to the King's side. Not long after, indeed, it is said that the gardens had become a promenade not of the most desirable kind.

The last appearance of Moray House upon the page of Scottish history is in connection with the Treaty of Union, in 1707. It was then the residence of Lord Chancellor Seafield, and there many debates and discussions must have been held. The

measure was violently opposed, not only by the Jacobite party, but by many burgesses and merchants, who believed that union with England spelt ruin for Scotland, and especially for the honest traders of Edinburgh. Riots were frequent, and the leaders of the Union party were no favourites in the High Street and the Canongate. It is recorded by writers of the period that when the time came for affixing the signatures to the treaty, the Commissioners, overawed by the threatening demeanour of the mob outside the " Union Cellar," 170 High Street, where they were sitting, removed for greater privacy and security to the Lord Chancellor's house, and there, in the Summerhouse in the lower garden, the names were appended to the historic document.

The next authentic record of Moray House introduces us into a very different atmosphere. Its days of courtly pageantry and of subterranean statecraft were over. It might still for a short time be described as " right in the centre of the most aristocratic department of the city," but the city itself was no longer so aristocratic as it had been, and its " most aristocratic department," centre and all, was about to shift its place. Plans for a " New Town " were soon to be completed, and the foundation of the first house beyond the Nor' Loch was laid by the designer of those plans in 1767. It was but a sign of the times when Moray House passed from the realm of aristocracy to that of trade.

In 1727 funds were set apart by the Government to encourage the linen industry, and the British Linen Company was formed. When increased

accommodation for their offices and warehouses became necessary, they approached the Earl of Moray for the use of his "House in the Canongate," and in 1752 they signed a lease for twenty-five years. Some ten years later the Company ceased their manufacturing industry, and handed over that and the remainder of the lease of Moray House to M'Culloch & Co. From this connection the house was sometimes called the "British Linen Court."

In some accounts of Moray House it is stated that at one period it was occupied as a Bank. This probably arises from the fact of its having been in the possession of the British Linen Company, which eventually became a purely banking corporation. The original charter of the Company is dated July 9, 1746. They seem gradually to have grafted banking upon their trading business, and began to issue their own notes as early as 1750. It was not till 1763, however, that they obtained a new charter formally recognizing them as a Banking Company, and by that time they had disposed of their lease of Moray House, as already stated.

From this time forth Moray House saw no more of the Earl of Moray, even when he was residing in Edinburgh. From old Directories, quoted by Mr. Boog Watson, it appears that in 1773 his lordship's address was "Bristow House"; in 1775 "Chapel Street"; in 1781 "end of Potter Row"; and in 1788 "Drumsheugh." His "House in the Canongate" was otherwise occupied.

In the year 1793 a new tenant appears in the Directory—Charles Cowan—and Moray House is described as "Tea and Paper Warehouse, British

Linen Court, Canongate." By the time the nineteenth century opened the entry had changed to "Charles Cowan & Son, paper makers and tea dealers, British Linen Court, Canongate." For over half a century the historic house was in the occupation of the Cowan family, partly as warehouses and offices, and partly as a residence.

Since the house was fated to pass through a phase of commercial activity it was fitting that it should be in connection with so characteristic a Scottish industry as that of the famous Valleyfield Paper Mills, and should be in the occupation of the noted Scottish family which included among its members Sir James Cowan, M.P., and Sir John Cowan of Beeslack. Yet one may confess to a feeling of satisfaction that the industrial and commercial phase passed away. It seems incongruous to picture that balcony of historic memories as merely a convenient base for the iron crane by which bales were lifted off the cart and swung into the warehouse. Two old drawings of Moray House, in 1819 and in 1824, show the crane in position.

Of the tenants of Moray House during that half century the first was Charles, son of George Cowan of Barns, Crail. Beginning as a grocer and tea merchant, he soon appears in the Directory as also a "paper stainer," and finally as a "paper manufacturer," the tea having fallen into the background. After his death, in 1805, his sons, Duncan and Alexander, continued the business, the former presiding over the town house and the latter managing the Valleyfield Mills at Penicuik and the Melville Mills at Eskbank. It is recorded that Sir Walter Scott was entertained at

Moray House in 1816, and in this connection it may be mentioned that Alexander Ballantyne, of Ballantyne & Co., Scott's printers, occupied Regent House, the eastern portion of the building, from 1827 to 1840.

In 1828 Alexander Cowan became the occupant of Moray House, where he remained till its sale in 1846 put an end to this phase of its history. During this period there are entries in the Directories which show that there were other tenants in Moray House, probably in the east wing, or Regent House, to which the pend already mentioned formed a separate entrance, while the internal structure was such that the houses could form either one or two residences as might be desired. There is even mention in one Directory of a spirit merchant as an occupant—not of "Moray House" but of "172 Canongate," which means the same building, however; probably the Gate House is the part so designated.

We now arrive at the period of its history at which Moray House comes into our direct field of view in this sketch, and there falls to be recorded a series of events which gave to the old house not only new tenants but new owners. In 1843 the North British Railway Company, in seeking a suitable terminus for their line from Berwick, selected the ground at the east end of the Nor' Loch, then occupied by the Old Physic Gardens and Trinity Collegiate Church and Hospital. The latter had been founded by the widowed queen of James II. in 1462, but by this time the Hospital had passed under the control of the Magistrates of the city, and formed almshouses for decayed

burgesses and their dependants. In obtaining powers to acquire this site, the Railway Company undertook to provide other accommodation for the pensioners, then forty-two in number, and for this purpose they entered into negotiations for the purchase of Moray House. This transaction, which involved breaking the entail of the property, was authorized by a private Act of Parliament, and was completed on August 25, 1845, the price paid being £2,500. Mr. Cowan agreed to the termination of his lease, and received the thanks of the Company, together with suitable compensation.

Difficulties causing serious delay arose between the Company and the Governors of the Hospital as to the alteration of the house to suit its new purpose, but these were adjusted, and an agreement on the matter was finally reached. In the meantime the pensioners had vacated the Hospital, and as a temporary arrangement were being boarded out or cared for by friends. Still the Railway Company delayed making the stipulated alterations, and instead offered the Governors the sum of £6,000 in quittance of all their obligations. This sum the Governors accepted, intending to find for themselves a more suitable house. Before this could be done, however, they began to realize that the temporary arrangement which they had been forced to make with their beneficiaries—that of giving money payments instead of board and residence—was working remarkably well, and the Hospital was never reconstituted. This, the oldest of Edinburgh charities, still continues in the form of pensions instead of residence in a semi-monastic institution,

a change which has since been very generally adopted by other charities.

So it came about that Moray House, having escaped the fate of becoming a charitable institution, was left on the hands of the North British Railway Company, who advertised it for sale. Mr. Cowan offered to buy part of the site for a Ragged School for the district, but the Company preferred to sell it in one lot, and declined the offer. A better future was in store for the old house.

In October 1846, Dr. Candlish, then Convener of the Education Committee of the Free Church, made an offer to the Railway Company, which was accepted, and Moray House became the property of that Church at the price which the Company had originally paid for it. The reason for this purchase has been already mentioned. The Edinburgh Normal School, staff and students and pupils, had come over to the Free Church; but as the buildings remained the property of the Established Church new premises had to be provided for them. For a short time accommodation was found in a building in Carrubber's Close, and later in the Music Hall building; but the Education Committee realized that a permanent home was needed for the Institution.

A site at Lauriston was first considered, but eventually in 1845 a piece of ground was bought in Spittal Street, which was then being built under a City Improvement scheme. Draft plans for the new building were prepared, and the foundation stone was laid with due ceremonial in May, during the sessions of the General Assembly. When the plans were completed they were found to be too

expensive, and were ordered to be modified so as to bring the cost within £6,500. But when estimates were taken on the new plans it was found that the building as now designed would cost £11,000. Further alterations were ordered, but the reduced estimate still amounted to £10,000. In these circumstances the coming of Moray House into the market offered to the Committee a most welcome solution of their difficult problem. Extensive alterations and considerable additions were, of course, necessary, but with so roomy and substantial a house as a nucleus, and a space of some two acres for playground and gardens, the property must have been regarded as very well worth the price paid for it. The Spittal Street scheme was abandoned, and steps taken to dispose of the site, on part of which Free St. Cuthbert's Church was erected later. What became of the foundation stone that was laid with so much ceremony is not recorded. Dr. Candlish, in reporting the new purchase to the General Assembly of 1847, pawkily suggested that it might be lifted and relaid in the gardens of Moray House if the Fathers and Brethren so desired.

The interior alterations necessary to provide classrooms were somewhat extensive. The floor levels, which were not the same in Moray House and Regent House, had to be altered, and the attics were sacrificed to give loftier ceilings in the upper floor. A new hall was erected on the east side of the upper garden terrace, now the oldest remaining part of the outside buildings. It was decided to transfer the Normal School to its new home without waiting for the completion of the

new buildings, the rooms in Rose Street being meanwhile retained as a school. Accordingly, on September 13, 1848, after due advertisement, the new session was opened in Moray House.

The garden space was much beyond the requirements of the College, and at first, after a janitor had been installed, arrangements were made for admitting to the grounds the children residing in St. John Street. In the early days of the College advantage was taken of the gardens in the training of the students. Application was made for the Government grant then given for "field gardens," a professional gardener was employed as instructor and superintendent, and the members of the Education Committee were invited to attend and witness the commencement of work by the students in the spring of 1852. This scheme seems to have been short-lived, for four years later the gardens and greenhouse were let to a market gardener for an annual rent of £7, he being required to keep the same in good order, and in addition to maintain a bowling green for the students—an arrangement under which the gardens would doubtless become more popular than before.

The appearance of Moray House about this time is depicted in an interesting drawing, engraved by W. and A. K. Johnston, and apparently issued by the Education Committee, with some explanatory notes appended. Of this drawing few copies are now known to exist. Mr. Boog Watson mentions one as being preserved in the Edinburgh Municipal Museum; one hangs in "Miss Smith's Room," (afterwards "Miss Shanks's Room") in Moray House, and another, found among Dr. Paterson's papers,

is in the possession of Mr. Robert Hislop Paterson, S.S.C. The drawing is a bird's-eye view of the house and garden, seen from the north-west. On the Canongate frontage, the arched pend giving access to Regent House is shown as still existing. The new Hall appears as finished, on the southern edge of the upper terrace, on which " Queen Mary's Thorn " is seen in full foliage, surrounded by a protecting railing. A double flight of steps leads to the next terrace, which is comparatively narrow ; then a few more steps to a third terrace of similar width ; and finally another short flight leads to the lowest terrace, which is the widest of all. Midway down its eastern border stands the famous Summerhouse, but there is no trace of the greenhouse, built against its western front, which appears in Shepherd's drawing of 1829. Almost directly in front of the Summerhouse, but slightly to the north, is shown the stone basin or " fountain," with the fisher boy on its southern edge. At the centre of the south wall a few steps lead up to a gateway with a pediment, giving access to the South Back, or " Strand," at the place now occupied by the Holyrood Road entrance to the new college. Towards the south-west corner of the ground the veracious artist has shown four prosaic clothes-posts with ropes suspended between them—possibly an indication that laundry work was included in the curriculum of the women students.

A further addition to the Normal School accommodation was made in 1856, when new class-rooms were built on the east side of the second or upper terrace, as we may call it, which came to include both the second and the third. At

the same time a hostel or boarding house for women students was provided, not within the grounds of Moray House but immediately adjoining on the west, when two houses in St. John Street were purchased, and a special back entrance was opened into the garden.

Five years later an encroachment of a different kind was made upon the spacious grounds of Moray House. Part of the original fourth or lower terrace was sold for the erection of a church—known as the Moray Free Church—and one of the conditions of the sale was that the College should have a right to the use of the church for any special meeting requiring larger accommodation than the College itself afforded. It was in this church, accordingly, that Dr. Paterson was formally installed as Rector a few years later.

The next structural change in the College buildings which we may note, and by far the most important during Dr. Paterson's incumbency, was made with the view of providing better accommodation for the Training Department. The want of a suitable hall for collective examination purposes had been a subject of complaint by H.M. Inspectors. As a temporary expedient, the use of the large hall of the Literary Institute, now the Livingstone Hall, was secured for the Government examinations, but the more frequent College examinations also suffered from the same defect in the premises. The Education Committee accordingly determined on an extensive building scheme, embracing the provision of entirely new premises for the whole Training Department of the College. The plans were finally adjusted in 1876. The site chosen for the new

building was the northern edge of the lower terrace of the garden, the entrances being on the level of the upper terrace. The basement story, on the level of the lower terrace, was left as a piazza, open towards the south, and formed a shelter for the " lower playground " of the Practising School.

This building contained four classrooms on the main floor, for the men and women students of the first and second year respectively. The upper floor consisted chiefly of one large hall, which could be divided by a movable partition when required. The contract price of the whole was £5,400. The foundation stone was laid on May 28, 1877, and the new premises were occupied for the first time during the session 1878–9. By contrast with the old rooms the accommodation appeared palatial, and was at least convenient and adequate. For thirty years—that is, the remainder of the period during which the Free Church, and, later, the United Free Church, retained the function of managing the Training College, this " New Building," as it continued to be called, was the home of the students' department. In the same year two new classrooms were provided for the Practising School.

The year 1893 saw a structural alteration made which marked a distinct improvement as regards the life of the student. Dr. John Kerr, H.M. Inspector of Training Colleges, had been impressed with the need which existed for the institution of a common dining scheme for the Training Colleges, such as had been established for the Theological Colleges. On his initiative such a scheme was put into operation. Space for the dining hall at Moray House was found by enclosing the open front of

the piazza in the basement. In 1895 an interesting addition was made to the Practising School accommodation. This was a building intended to represent a model of a small Country School, for the benefit of students unfamiliar with the conditions of work in such schools. Originating in a gift from Miss Carnegy, this addition was known as the Carnegy Room.

The last important addition to the buildings was rendered necessary by the inclusion of the practical teaching of Science in the curriculum. Laboratory accommodation was required for the students, and a new building must be erected. For a short time the laboratories of the Heriot-Watt College were put at the disposal of the students, but in 1901 there was opened a new building of three stories, on the level of the lower terrace, and placed at the east end of the "New Building." This very desirable and useful extension provided accommodation for the Art Department on the third floor and for practical work in Physics and Chemistry on the first and second. Three years later an addition was made to the boarding accommodation for women students by the purchase of an additional house in St. John Street, and at the same time rooms were provided for practical work in Cookery and Manual Instruction.

And that is practically the end of the story of Moray House so far as concerns the subject of this sketch. The Minute of 1905 of the Scotch Education Department, which became effective as regards Moray House in 1907, brought about a radical change in the control of the Scottish Training Colleges, and incidentally caused a change of

ownership in Moray House, while at the same time the long connection therewith of Dr. Paterson came to an end.

Almost from the first establishment of training for teachers, as we have seen, the work had been carried on under Church management, though for some sixty years the curriculum and the conditions of study had been regulated by the Government. In 1838 the old Sessional School of Edinburgh had become the Normal Seminary of the Church of Scotland, and in 1842 the Glasgow Educational Society had transferred David Stow's Normal Seminary to the same Church. After the Disruption the Church of Scotland and the Free Church carried on their respective training colleges independently, but under identical conditions of curriculum and examinations. In 1872, when both Churches handed over their schools, with few exceptions, to the elected School Boards, they still retained, and were indeed encouraged by the Government to retain, the control of their Training Colleges.

The alternative to Church management finally decided upon by the Department was management by Provincial Committees, four in number, corresponding to the four Universities and their respective geographical hinterlands. The Edinburgh Provincial Committee was charged with the management of the two chief Training Colleges in the city, those of the Church of Scotland and the United Free Church, and obviously the first step was to combine the two, and provide adequate accommodation in one building. Moray House, with its still spacious garden, was clearly the best

site for such an institution. The Committee decided to leave the old "House in the Canongate" untouched—a decision for which all in Edinburgh and many beyond it willingly acknowledge themselves its debtors. The Canongate frontage would have formed an ideal site for an imposing College building, but no such building could have made up for the loss of "the Auld Hoose." The site chosen by the Committee was the lowest terrace of the garden, the ground occupied by the "lower playground" and the Moray Free Church. The congregation having united with that of the Knox Free Church, the Moray Church was sold to the Committee and demolished. In order to provide space for the extensive building projected it was found necessary also to clear away the "New Building" and the Science laboratories and Art room as well.

These changes, however, took place after Dr. Paterson had resigned his connection with Moray House. The present College does not enter directly into the story of his life.

CHAPTER VI.

THE DEVELOPMENT OF THE TRAINING COLLEGE.

We must now review shortly the conditions under which the work of the Training College was being carried on when Dr. Paterson became Rector, and glance at the changes affecting this work which occurred during his incumbency. The Free Church Training College had just reached its majority when he was appointed as its head. We have already seen how the College originated, and how it came into the possession of the Free Church, all except the building. The Rector at that time was Mr. Thomas Oliphant, an educationist well known in Edinburgh later in another position. As Mr. Oliphant had joined the new Church, he was obliged to vacate his appointment as Rector of the College of the Established Church, and was at once installed in a similar position by the Church to which he adhered. Temporary premises were at first found in a building at the foot of Carrubber's Close, known as the Whitefield Hall, or "Whitefield's Tabernacle." It was not suitable for a Normal School, however, and for the session 1843–4 and up to the time of its removal to Moray House in 1848, the rooms under the Music Hall,

entered from Rose Street, formed the home of the Free Church Training College.

The Education Committee took a deep interest in this part of their "Education Scheme" from the beginning. The Edinburgh College, indeed, seems to have occupied a very warm corner in their heart, more so than that of Glasgow, or, later, that of Aberdeen. At first they appointed members to visit the school every week. Probably this good resolution shared the fate of many others which men propose at the beginnings of things, for nothing is recorded as to its being carried out. As a first step towards improved efficiency, the new managers of the school arranged that Mr. Oliphant should give his whole time to the work, with an appropriate increase of salary; previous to this he seems to have attended only as a visiting master. Grants were made for a college library, and for museum cases for the school—indications of a spirit which augured well for its future.

The bursary system was early initiated. A special competition for entrants to the college was held in 1845, and one bursary of £15 and nine of £10 were awarded. These numbers were soon considerably increased, and later the bursaries were awarded on the results of the Government entrance examination. Special grants were also given in the early days for the provision of books for the students, and increased time was allotted to the study of the Classics and Mathematics.

The Training College was expected to perform one function which afterwards fell into disuse, from what cause it is impossible now to say—it provided training for the Divinity students of the

Church in religious work among the young. This was initiated at the request of the Home Mission Committee. Such students were expected to pay a small fee for the privilege of their training, "to give regular attendance, and to take part in the ordinary work of the school under Mr. Oliphant." The Church was taking its work seriously then; the ministers recognized, and not in words only, that the hope of the future lay in the training of the young, and that such training could not be given effectively by men, however well educated, who were not themselves trained for it.

In this connection also it may be mentioned that when the College was removed to Moray House all the students were expected to engage in some form of Mission work in the Canongate district. From the teacher's point of view this may seem a less desirable and a less useful scheme than the former, but it must be remembered that those students were being trained as teachers for Free Church Schools, and that religious work might be an integral part of their duties. It is noted in 1848 that Hebrew was one of the subjects taught in the College, the Rev. Peter Yule of Dalkeith being appointed for that subject, and for the superintendence of the Students' Mission work.

Mr. Oliphant resigned the rectorship in 1846, and during the latter part of his career he was head of the well-known and successful school in Charlotte Square. His successor in office, Mr. Fulton, began work in 1847, and was thus the first Rector of Moray House, which, as has been mentioned, was occupied in the autumn of 1848.

At this time an important step was taken towards

regularizing the training course by the institution of a College Diploma. This diploma required at least one full year's attendance, and was awarded on the results of an examination conducted by members of the Education Committee, until this was displaced by the Government examination. The first diplomas were issued in 1850. The curriculum was also enriched by the inclusion of additional subjects, such as Drawing, for which a special teacher was appointed and sent to London for a short course of training.

Mr. Fulton's health broke down in 1854, and his duties were performed for a time by the Rev. Peter Steele, lecturer in English and Classics, one of the most notable figures of the educational world at the time. Next year Mr. Fulton died at Madeira, whither he had gone in search of health, and a successor was at once appointed.

This was Mr. James Sime, M.A., assistant to Professor Forbes, who occupied the chair of Natural Philosophy in the University of Edinburgh. A condition of his appointment was that he should spend some time in visiting the Training College at Glasgow, then under the charge of Mr. Thomas Morrison, and other colleges.

During Mr. Sime's incumbency there were further developments in the College. A special Commentary on the parts of the Bible prescribed for study was ordered to be prepared by the Rector, who had himself been educated for the Church. History and Geography were added to the curriculum. Proposals were considered for holding special classes in University subjects for the benefit of students who aimed at eventually

entering the ministry ; but finally this scheme was restricted to the Glasgow College. That the Committee desired to foster such study, however, was shown by their making a special grant for a third year's attendance to one student, in order that he might take University classes.

Nor were the women students neglected. The Committees of the two Churches united in making an appeal to the Government for improvements in their syllabus, and " improvement " in this connection always meant raising the standard. That the standard was somewhat erratic at times may be judged from the fact that we find the Committee at one time protesting against extracts from Blackstone's *Commentaries* being prescribed for the reading of junior students. In 1856, when the Boarding House in St. John Street was purchased, it was arranged that all the women students should dine together there, with a view to practical instruction in Domestic Economy.

The years immediately following the appearance of the Revised Code represent the low-water mark as regards the state of the Training Colleges. In a memorandum by the Education Committee, presented to the Departmental Commission of 1888, reference is thus made to that period and to the steps taken by the Committee to preserve a more worthy course of study—

> Until 1862 or 1863, when the Revised Code was introduced, the range of study prescribed by the syllabus was extensive, both in relation to the common school subjects, and Languages and Mathematics. In 1864, however, the Government syllabus underwent what the Free Church always regarded as a disastrous curtailment. The attain-

ments prescribed for a certificate of competency were of the most meagre description, and confined almost exclusively to subjects bearing on the three R's, which were henceforth to be the sum of all elementary education, so far as inspected and paid for by the state.

The Free Church Education Committee, notwithstanding, in the exercise of what they claimed as their reasonable discretion, required Latin and Greek, and afterwards French and German, to be taught in their institutions, with the result that for many years the more advanced male students read Cicero, Livy, Horace, and Virgil in Latin, and a few Xenophon, Herodotus, and Homer in Greek, although the Classics counted for nothing in the Christmas examination.

Nor was it in the things of the spirit alone that the Colleges were at that time threatened with starvation. Dr. Paterson, in his evidence before the same Commission, had occasion to recall another phase of their hardships. In reply to a question he said—

Before 1864 the Department's arrangements for the students were really very liberal. A first-class student got from the Department £27 in his first year, and £29 in his second year. That was paid directly from the Committee of Council to the student; but in 1864, when the Revised Code came out, our bursaries had to be much smaller, and the number of students went down to such a degree as was very alarming. Instead of there being an attendance of 40 or 50 in each class between 1864 and 1872, the number went down to 20 or 30.

In 1863, owing to the reduction in the requirements of the syllabus in Mathematics, and for other reasons not mentioned, the Committee decided to dispense with the services of Mr. David Sime, brother of the Rector, who held the appointment of lecturer in that subject. Shortly thereafter the

Rector himself, Mr. James Sime, gave notice of his resignation as from the end of January 1864. It was to fill the vacancy thus created that Dr. Paterson was appointed, and undertook the responsibility for the further development of the work of the College, so far as permitted by the Department's regulations.

During Dr. Paterson's rectorship—a period of over forty years—there were many changes in the curriculum and the conditions of the College which cannot be fully detailed here, although their influence on his work was important. One point regarding these must be noted, however; he was always thoroughly loyal to the regulations imposed, and in discussing these with the students he avoided all criticisms which might foster discontent with the conditions under which they worked, though the temptation not only to criticize but to condemn must often have been strong. He consistently strove to make the best of things, and to extract from every change the maximum of educational benefit. Fortunately, too, the darkest hour, that of the Revised Code and the notorious Minutes, was already past, and although the dawn of the better day lingered reluctant, such changes as were subsequently made were for the most part in the direction of progress.

Up to 1870 the Government examination included questions on selected portions of the Bible. When the English Education Act of that year came into operation, with the institution of School Boards and the non-denominational control of Board Schools, Bible teaching was naturally removed from the syllabus of the Department for the English Training

Colleges. Although this Act had no reference whatever to Scotland, the same change was made as regards the Scottish colleges, and this drew forth a vigorous protest from the Free Church Education Committee. The protest was, as usual, unavailing, and for once we may decide that the action of the Department, though really due to the ignoring of Scottish conditions, was in itself a benefit. In the matter of Bible study it left the College free to adopt its own curriculum and its own standards of examination—a freedom which was not granted in other subjects till thirty years later, and even then with certain limitations.

The year 1873 saw the introduction of an element which was entirely in accord with Dr. Paterson's educational views, and which, when once introduced, inevitably began to leaven the whole scheme of the training of the teacher—namely, the provision for combining University attendance with the Normal School curriculum. Permission having been granted in the Code, the Moray House Committee (a sub-Committee of the Education Committee) met with the Rector to consider how this permission might be most profitably utilized. It was decided to grant five bursaries to the senior and five to the junior class, to be awarded by competition, those bursaries to cover the matriculation and class fees, and to be renewed on the passing of a satisfactory examination at the close of the session. The results of the experiment for the first year were very encouraging; in the class of Mathematics all the Moray House students except one were in the prize list. At the same time extra tuition was provided in the College for students who were

backward in classics, and there are indications that the Rector's favourite subjects were being raised to a more worthy level under the new influences.

Those new provisions were really part of a movement by the Universities to secure a share in, if not ultimately to control, the training of teachers. This was evident next year, when the Free Church made application for a grant for a Training College in Aberdeen. One of the reasons given by the Department for refusing the grant was that there were proposals before them for a system of training in connection with the Universities; and although a grant was ultimately made, it was on condition that the new Normal School should admit only women students—who were not, at that time, eligible for University attendance. The Education Committee were opposed to this University movement, mainly, as it appears, on the ground of its making no provision for the religious training of the teachers, or for preparing them to give Bible teaching in their schools. The most obvious objection—that the Universities had no means whatever of giving any professional training to teachers—does not seem to have been so much considered.

In 1875, however, steps were taken by the Universities of St. Andrews and Edinburgh which indicated that those institutions were preparing to share, if not to compete, with the Training Colleges in that work. Through a bequest by Dr. Andrew Bell, the originator of the Monitorial or Madras system, a Chair of Education was established in each of those Universities.

A fact of great interest in this connection is that Dr. Paterson was a candidate for the Professorship

of Education in the University of Edinburgh. His application was unsuccessful, however, and the appointment was secured by Dr. S. S. Laurie, the Secretary of the Education Committee of the Established Church, and Visitor and Examiner to the Dick Bequest (Educational) Endowment.

That the new chair was worthily filled is beyond all question. Professor Laurie had the difficult task to face of demonstrating that the Theory and the History of Education are subjects which deserve to be recognized as of University rank, and that could only be done by actually treating them on the University level. For this task he was specially well equipped. By his philosophical and educational publications, and by his lectures in the classroom and elsewhere, he amply justified the claim. By the institution of a Schoolmaster's Diploma, the University took a step towards the recognition of Teaching as one of the learned professions, although this action had another aspect in so far as it emphasized the unfortunate distinction between the " elementary " and the " secondary " within that profession. But it was really pioneer work that the new Professor of Education had to undertake, and in this the Edinburgh chair made a very successful record and set a very high standard.

Whether the appointment of Dr. Paterson to this chair would have been a better selection is a question which we need not discuss. That his line of work would have been different we may be certain. His interests lay not in the philosophy nor even in the history of education as such, but rather in the process itself and its results, and above all in the personal factors involved—the teacher

and the pupil. And these living factors do not lend themselves so easily to treatment from a University chair.

But one thing is certain: Dr. Paterson's appointment as a University professor would have been a tremendous loss to Scottish education. We are not sure that he greatly desired the appointment. Had he fully realized the direction in which his special strength and genius lay, the importance of the work which he was accomplishing in that direction, and the extent of the influence which it was to be his to exert in the future, he would surely have declined such a post had it been offered to him. His special talent lay in the influencing and energizing of the living agents in education, the persons involved in the process. The work which he was specially qualified to produce was not printed books but living epistles—men and women who, inspired by him, should carry abroad and exemplify the real spirit and meaning of education, not by explaining the process but by doing it.

For this, his essential work in the world, the position he held was immeasurably more advantageous than that for which he had applied. His influence as a personality dominated the whole of his work. The influence of a University professor, on the other hand—in those days, at least—was almost wholly limited to the formulation of his doctrines in his lectures. The antiquated lecture system still held the field, as in the days before there were printed books in existence. The taking of more or less intelligible notes of those lectures was the student's main occupation, unless he were so fortunate as to possess notes taken by some more

industrious student in previous years; and notes of ten years old were often found to be quite up to date. A man who came up without the advantage of distinction in scholarship, or some other claim to individual notice, might pass through most of his classes without any personal touch with the professor, if we except answering to his name at roll-call and responding a few times in class to the demand for a translation or the solution of a problem. The only opportunity he might have of speaking to his professor as an individual face to face was when he presented himself for the purpose of paying his class fee at the beginning of the session.

And the mutual education which comes from the association of the student with his fellows was almost equally wanting in the University. True, the curriculum was the same for all, but the classes need not be attended in any fixed order—first year and fourth year men might be sitting on the same bench. For groups of men who came from the same school, or who had some other special bond of union, the advantage of educative comradeship certainly existed. But it was no part of the University scheme of things, and many students passed out through its portals without having come under any such influence.

The life of the Training College was in most respects the reverse of all this. Personal contact with the Rector and the other lecturers was a prominent feature of the work, and did much to counteract the narrowness of the prescribed curriculum, and to make it a really educative course. The close association of the students with one another for two full years supplied that mutual education which

was missed in the University. There was not that breadth of outlook which might have been attained had the men been looking forward to different professions instead of all having the same career in view, but there was, on the other hand, an *esprit de corps* developed which was all to the good.

The conclusion seems to be inevitable that as regards Scottish education it was entirely in the best interests of the future that Dr. Paterson should have remained at his post. The time had not arrived when the training of teachers could be undertaken by the University, and his withdrawal from that work would have been an educational loss of the first magnitude. As Rector of Moray House he occupied a position of more practical influence for good than any other available at the time. In the University, education was represented only by a single Chair, not by a Faculty, and that Chair in a somewhat anomalous position as one of the *hors d'œuvres* in the Faculty of Arts, while later, with all the freedom of options given, it was not even allowed to count as a subject for an Arts degree. Had the time arrived when all students in training should attend the University, instead of only the select or the selected few, or, still better, if the University had been equipped for the complete training of teachers, the case would have been different. As it was, his proper sphere was clearly in the Training College, where the only real training influence was to be found.

Two years later a new scheme was brought forward for strengthening the connection between the Training College and the University. This scheme,

the outcome of negotiations between the University and the Education Department, was first set forth in a letter to the *Scotsman* by Sir Alexander Grant, Principal of the University of Edinburgh. The proposal chiefly affecting Training College work was that pupil teachers who, at the entrance examination, obtained in any University subject marks sufficiently high to indicate their ability to profit by attendance at the classes in that subject, should be sent to the University during two winter sessions, and should attend the Normal School only during the summer. A further proposal was that students who held the degree of M.A. should obtain a teacher's certificate on passing a special examination in School Management.

These proposals were at once considered by the Rector and his Committee, and shortly afterwards a deputation, of which Dr. Paterson was a member, was sent to London to submit their views to the Department and to arrange further details. The general objection to the scheme as first outlined was its attaching too much importance to the education or scholarship of the young teacher, and too little to his practical training. As a necessary corrective, it was decided that only such students as reached the level of a first class over all the subjects of the entrance examination should be allowed the privilege of University attendance, whatever marks they might secure in any special subject, and that, as regards those who attended such classes, the continuation of their bursaries should be conditional on their passing a satisfactory examination at the end of the session. After the scheme was put into practice, and was found to work extremely well,

the Committee granted bursaries for a third session on the same conditions. The Department refused for some years to recognize this expenditure, for what reason it is not easy to understand, and it had to be met by the contributions of the Church to its Colleges, but eventually the third University session was also included in the Departmental grant.

Those developments brought about a somewhat testing time for Moray House. Students who passed the admission examination satisfactorily in July matriculated at the University in October of the same year, but did not enter Moray House till the following January. They then entered as University students, not merely as Pupil Teachers, while most of their future class-mates had only the latter standing. Moreover, according to the Department's scheme, they need not enter the Training College till the close of the University session, when the College session had already been running for a whole term. There was in this the danger of losing that solidarity and unity which had hitherto marked the Training College class, and the certainty of requiring a double course of professional training for the two grades of students, the one being in attendance from April to October only, and the other from January till December. Moreover, the University students themselves did not form in any sense a homogeneous group. According as the mystic letters L., G., M., or E. appeared after their names in the Admission pass list, they might attend one or more of the classes of Latin, Greek, Mathematics, or English; in the three first mentioned subjects they might take either the junior

or the senior class according to whether or not they had also passed the University entrance examination qualifying for a three years' curriculum —and in addition they might, of course, take the subjects in any order. Evidently there was here matter for serious study by the Rector and his Committee.

The various colleges met those difficulties in various ways. In some, the only Training College work required from University students during the session was attendance at Religious Instruction. The course followed by each college, in fact, really reflected the relative importance attached by it to the two factors, the scholarship or general education of the student, and his practical or professional training. The course which Dr. Paterson would select in such a case could not be in doubt. No one was less likely than he to undervalue scholarship, especially classical scholarship, but relatively this came second to the student's professional training for making use of the instruments which his scholarship would put into his hands. This was his deliberate choice, founded on personal experience of the value of both factors. He was not only a classical scholar but a practical teacher, and for over a decade had been a teacher of teachers, and he based his College course upon what he knew would be of most advantage to his students in the long run.

In the long run, undoubtedly ; but in the meantime the students might be excused if they did not see the advantage quite clearly, for the arrangement which he adopted involved very strenuous work indeed. They were allowed, of course, to

attend the University during the hour at which each of their classes met, but not for any extra tutorial class which might be attached to it; for the rest they must put in full attendance at Moray House during the whole session. And even at the "quarterly" or term examinations of the College they had to face the whole programme of work done during the term, including that covered during their absence at the University.

Whatever *prima facie* objections might be urged against it, in actual practice this plan worked very satisfactorily. Not only did many of those University students take a distinguished place in their classes there, as judged by the medals and prizes won, but they also maintained their places in the Training College class, as determined by the term and the Government examinations, despite the handicap of absence from many of the lectures. The solidarity of the College class was fully preserved, and the relative importance of the two institutions in the teacher's preparation for his work was impressed upon him in a very practical way. The University was an advantage and a privilege, well worth the extra effort it entailed; the Training College was an essential, not to be superseded or overshadowed by anything else.

During the years that immediately followed, it is undoubted that this strenuous course adopted at Moray House led some students to attend other colleges who would otherwise have enrolled there. The denominational connection was merely an accident of administration, and had little to do with a student's choice of a college. Those accordingly who desired a "soft" course, or who regarded the

University as of more importance than the Training College, occasionally preferred to enrol where more time was allowed for their University work. It would be very difficult to find proof that their choice carried any advantage in the long run, in success either at the University itself or in their future professional work. The personal contact with the Rector of Moray House created an atmosphere of more advantage in education than many hours of leisure. But as the years passed it was found possible to allow more time for University work, while still preserving this atmosphere.

At this point we may diverge to notice an interesting event, which was a result of the relations then established between Moray House and the University. Ten years had passed, during which there had been a constant flow of students from the former to the latter institution, the quality of whose work was uniformly above the average, though few of them came up with the hall-mark of the great secondary schools upon them, and none could devote their whole time to their University studies. The explanation lay mainly in the personality of the Rector, the inspiration to serious work, and the ideal of thoroughness which he set before them. This aspect of the case had become so impressive that in 1889 the University bestowed upon the Rector the well-merited distinction of the honorary degree of LL.D.

In presenting him to the Chancellor of the University for this degree, the Dean of the Faculty of Law, Professor Kirkpatrick, said—

Allow me to present for this degree Maurice Paterson, B.A., Rector of Moray House Free Church Training College

Edinburgh. Among Scottish, or rather among British educationists, Mr. Paterson stands in many respects pre-eminent. During the last thirty-seven years he has spent a life of unremitting toil as a student and as a teacher, and his unswerving devotion to his noble calling has yielded an abundant harvest. In 1852 he attained the proud position of dux of the High School of Edinburgh, and he afterwards gained high honours in Edinburgh University in Greek, Mathematics, Moral Philosophy, and Logic. After his graduation in 1856 he became classical master at Blair Lodge School, of which for a time he acted as Joint Principal, and in 1864 he was appointed Rector of the Free Church Training College of Edinburgh. Mr. Paterson has written able articles on educational subjects, and has edited a series of Standard Readers; but the great and all-absorbing work of his life has consisted in practical teaching, a sphere in which he has achieved triumphant success. For five-and-twenty years past his college has sent forth to every part of the British Empire an unbroken series of accomplished teachers and scholars, who trace their success in the battle of life to Mr. Paterson's admirably sound and scientific tuition. Our own University in particular owes to him many of her best students. Hundreds of our highest prizes, numerous bursaries, scholarships, and fellowships, and frequent graduation honours have been won by Mr. Paterson's pupils; and many of our University assistants, notably those in the department of English Literature, during the last sixteen or eighteen years, have been trained by him. Nor is it least among his merits that he was the public-spirited founder of the Moray House Circulating Educational Library of a thousand standard works, which daily confers its benefits upon students and teachers in every part of the United Kingdom. In recognition of these great public services, the Senatus requests you to confer upon him the highest distinction they have to bestow.

This eulogy, temperate and discriminating in its terms, and not a mere laudatory oration, was frequently and heartily applauded by the crowded audience which filled the Synod Hall, among whom were many present and former Moray House students, and gave intense satisfaction to the still

larger company of old Moray House men and women whom it reached through the medium of the press. The honour was all the more appreciated as coming from Dr. Paterson's own *alma mater*, a University which has never been lavish in the honours it bestows upon the educational profession.

Previous to this time there had been evidences of a change in the official atmosphere as regards Scottish education. The Department was becoming "Scotch" in more than name. National traditions, which had been so long ignored, began to be once more recognized, and to form guiding lights for policy, and change after change, welcome to Scottish educationists, were embodied in succeeding Codes and Minutes. The explanation is not far to seek. Sir Henry Craik had joined the Department in 1870, and became its Secretary in 1885. Educated at Glasgow High School and University, he had a personal knowledge of the Scottish point of view, and of many of the educational problems, especially those of Secondary Education, which remained to be solved. Still later the Departmental staff was strengthened by the appointment as Assistant Secretary of Sir John Struthers, who had in addition an experimental knowledge of the Elementary Schools as well, in positions ranging from that of Pupil Teacher to H.M. Inspector, and who was raised to the position of Secretary in 1904.

Technically it is, of course, improper to assign any responsibility, or any meed of praise or blame, to the permanent officials of a Department; that belongs to the member of the Government who is

for the time its political head. A strong personality like that of Sir John Struthers, however, cannot be quite concealed behind the veil of a legal fiction, and his place as a real reformer of Scottish education is acknowledged and assured. To find an equal record of broad views, wise foresight, and efficient administration, one would have to go back to the plans of Knox and to the achievements of Welsh and Candlish. But of the reforms here indicated some of the most important had either scarcely begun to affect the Training College during Dr. Paterson's rectorship, or fell entirely beyond its limits.

One line of tendency which affected beneficially the Training College work during Dr. Paterson's rectorship was seen in a series of efforts to improve the education of the Pupil Teacher before he entered upon the final stage of his training. This was logically connected with the changes already mentioned, and ought really to have preceded them in point of time. The old Scottish ideal of University study preceding the professional training of the Normal School had been rudely shattered by the Minutes creating the Pupil Teacher and the Queen's Scholar. The efforts of the Churches to secure encouragement for higher education in the Pupil Teacher curriculum had failed to move the Department, but the tradition had never been forgotten by the teachers, and in most schools there was an attempt to give the apprentices a much better education than the Government regulations required. The sanction of University attendance by the Code greatly encouraged this attempt in the schools, and the effect was seen in the number

and the quality of the students sent from the Training Colleges.

An important advance in this direction was made by the Department some years later, when the standing of the Pupil Teacher in the school was materially altered. Half his time was to be devoted to his own education, and as a teacher he became a half-timer. From being a Pupil Teacher he was transformed into a Teacher-Pupil. This at once opened the way in the larger towns for the grouping of the Pupil Teachers into central classes or institutes, under specially qualified teachers, and enormously improved the students' opportunities. At the same time it diminished the Pupil Teacher's value as a member of the school staff, two now being required to do the work of one, and in effect it sounded the knell of the Pupil Teacher system as a means of providing cheap labour in the schools. The declared policy of the Department had come to be that of securing a good secondary education as a preliminary to the Normal training. This was a great step forward, and one which was bound to lead to still greater changes in the future.

Such being the new policy of the Department, it was inevitable that the institution of the Leaving Certificate, as an evidence of a completed Secondary School course, should be related in some way to the Normal School. The Leaving Certificate was, indeed, to be counted as a sufficient passport to the Training College, without any requirement as to teaching experience or skill, such as the Pupil Teacher always possessed, whatever else he may have lacked. To make this certificate the only passport, however, would mean closing the Train-

ing College to all who were prevented by geographical or other reasons from attending a Secondary School. The time was again an anxious one for Dr. Paterson and his Committee, and the final arrangement was to allocate a certain number of places to those coming up with the Leaving Certificate, and to retain the remainder for those who passed the ordinary Admission Examination.

Secondary Education, under the fostering care of the Scotch Education Department, had been meantime making rapid advances as to its organization. The parish had been found to be quite unsuitable as an administrative area for higher education, and the plan was adopted of forming County Committees for this, and concentrating under their control whatever endowments were available. Those committees were somewhat amorphous bodies, with no directly representative character, but in the period of transition and experiment they served a useful function. Upon this foundation the Department now built up a new scheme for the preparation of the raw material for the Training College. The boys and girls should no longer be Pupil Teachers, receiving a modicum of higher education, nor even Teacher-Pupils, spending half their day in study ; they were to be *bona fide* Secondary School pupils—but with an unfortunate difference. They must be ear-marked for their future profession ; they were dubbed " Junior Students "—with the implication that they were Training College students in the making ; but on the other hand they might enjoy the advantage of a maintenance allowance. The Pupil Teacher system was not, however, formally abolished.

There was naturally much criticism of the new system, and many comparisons were made between it and the old as a preparation for entering the Training College. The really valid objections were that the standard of education demanded was too low, and that the branding of the Junior Student for his future career by special grants and by a premature smattering of instruction in teaching method was inimical to the best interests of the profession. But no one could suppose that the scheme was anything more than a temporary measure, designed to avoid the dislocation which would be caused by the abolition of the Pupil Teacher without any prospect of an independent supply of students for full training in the colleges. Some recruiting expedient must be found for a calling whose rewards were not in themselves sufficient attraction to fill up its ranks.

The Training College course itself was also improved by the institution of a third year of residence, under certain conditions, with added opportunities of University attendance. The extent of the University connection, and the quality of the Moray House students, were indicated by the fact that in 1889 these gained no less than eight medals and forty class prizes.

The last year of the century saw the most momentous change which had been made in the conditions of college work during the whole period of Dr. Paterson's rectorship. This was in effect the restoration to the Training College of that autonomy and responsibility which it had enjoyed in the time of David Stow, and which had been reft from it by the Minutes of 1847. The training

and the certification of the students were no longer to be regulated by a prescribed syllabus and by a departmental examination. Each College was to design its own syllabus and curriculum, and to issue its own diplomas to the students at the close of their training. The imprimatur of the Department was still to be necessary, but this, one may assume, was now to be used for the purpose of ensuring that the standard of education should be sufficiently high, and not as in former years to keep it down to the "elementary" level. No advance of equal importance had been made during the half century of Government control of the Training Colleges, and although the need for continuity prevented the occurrence of revolutionary changes, and the traditions of fifty years could not be broken through in a day, it gave promise that for the future the training of teachers in Scotland should be just what Scotland chose to make it.

At the same time a more prominent place was given to Art and Science in the college course, and provision was made for this in Moray House by the erection of the special building mentioned, containing a Drawing room and Science laboratories. On this matter a special report was made by Dr. Paterson to his Committee, which is worth quoting as illustrating his catholic outlook upon the teacher's whole preparation for work, apart from the subjects in which he had the most pronounced personal interest, and with this we may close our summary review of the development of the Training College up to the end of his rectorship—

> There cannot be a doubt that our laboratories have made possible a great stride forward in Training College

work. The students, both men and women, are not only interested, they are enthusiastic. The mere fact that they are not compelled to sit still and listen to prelections on what others have inquired into and discovered, but are allowed to use their own hands and brains in investigation, is much. As the result, not a few have shown that they possess powers for the manifestation of which the former system of lectures and examinations gave little scope, and from all this the children over whom they will by and by be set cannot fail to derive lasting benefit.

No lessons prescribed by me to be taught to the pupils of the Practising School are more popular than those for which the students have been prepared in the laboratories, and some of those given with the full use of apparatus, by women as well as by men, I can only characterize as admirable. Even if Physics and Chemistry should not be prosecuted further—as may well happen in the case of women appointed to Infant and Junior classes—the experience gained in the laboratory will not be lost. The discipline of the observing powers, the exactness and definiteness that alone will pass muster in such work as they are doing there cannot but affect beneficially their observation lessons and indeed all their teaching even in the youngest classes.

This Training College is greatly indebted to the Church for the liberal provision that has been made for it, so that the work is being done in the most favourable circumstances possible.

But now there was looming on the horizon the last great change of all, so far as Dr. Paterson's connection with Moray House was concerned—the change which should abolish Moray House as a Church Training College (it had already through the Church Union of 1900 ceased to be Free Church and become United Free), and should reincarnate it as the Edinburgh Provincial Training College. This transformation was effected by a Departmental Minute of January 30, 1905—a convenient and expeditious method of introducing changes which, if

dependent upon the usual processes of legislation, might have been delayed by years of futile discussion, or by the failure to find time for any discussion at all. There are no doubt limits to the magnitude and the kind of change which may be thus effected, but what those limits are is not very clear to the lay mind. In any case, the advantage of having such matters settled by those who understand them, instead of by legislators who think and speak in terms of party politics, is enough to prevent any criticism as to method. And whatever weakness in detail may emerge, due to the want of preliminary consideration, can be corrected with equal facility by a subsequent Minute !

The Minute in question provided for the formation of Provincial Committees for the training of teachers, the Provinces being the districts of which the four Universities may be regarded as the natural educational capitals, and the Committees being in a loose way representative of the educational authorities in those districts. To those Provincial Committees the Churches would have the option of handing over their Training Colleges, with all their responsibilities. Such transfer could not, of course, be made compulsory by Minute, but that it would actually be made by the Established Church and the United Free Church under suitable conditions had been ascertained by conference between the Department and the respective Education Committees.

That the Church should now be willing to give up its colleges, on any terms whatever, indicates a striking change from its attitude towards them in earlier years, as in 1872, and even in 1888, when

both the Church and the Department were distinctly in favour of Church control. This may be partly accounted for by the change within the Church itself. The United Free Church, constituted by the Union of 1900, included not only the vast majority of the Free Church but the whole of the United Presbyterian Church. In the latter the "Voluntary Principle" had always been held as a fundamental and avowed element in its constitution, and in the former the same principle seemed also to have crept in, though its validity was perhaps somewhat doubtful. One result of the Union, therefore, was the existence in the new Church of a considerable, if not a predominating, "voluntary" party, and many of this shade of opinion felt that in possessing Church colleges supported by Government grants they were occupying a position quite inconsistent with their principles.

In the General Assembly of 1901, accordingly, a strong protest against the continuance of denominational Training Colleges was made by the leaders of the former United Presbyterian Church. Such a protest must have fallen strangely upon the ears of those who, in the Free Church, had long been accustomed to listen on such occasions to congratulatory speeches from the Education Committee upon the building up of those colleges into their position of recognized efficiency, and who saw in them a unique means of influencing the young life of the country through the religious training there given to the teachers.

The change of atmosphere in the Church regarding educational matters, however, had prob-

ably little positive influence, if any, in bringing about the change in the control of the Training Colleges; at the most it operated only in the line of ensuring acquiescence in that change when proposed. The fact is that the whole machinery of education was becoming so complex, and its parts so specialized, that some expert skill and unity of management were necessary to secure the co-ordination of its various parts. For the better organization of Secondary education it had already been found necessary to pass beyond the parish area and establish a tentative form of control in the county. For the linking up of Secondary education with the Training Colleges, and these with the Universities, it seemed equally necessary to establish a governing body for each of the University areas, as they might be called. The problems involved were so complex and touched so many interests that it was no longer reasonable to expect any Church to meet the demands of the work. And the Churches wisely agreed to the new proposals, upon certain conditions, the Established Church and the United Free Church acting as practically one body in all the negotiations involved.

The main condition insisted upon by the Churches was the maintenance of religious instruction in the colleges, and this was readily agreed to by the Department. The only question was whether this instruction should be given under the auspices of the State, as represented by the Department and the Provincial Committees, or whether it should be left under the control of the Churches. Finally the latter alternative was adopted. Religious instruction was to be provided for in the Time-table,

and included among the subjects reported upon in the students' diploma, attendance at such instruction, however, being optional on the part of the students. The Churches were to prepare the syllabus of study and to examine thereon, to appoint the lecturers, and to meet all expenses. For the due carrying out of these functions the Churches were granted direct representation upon the Provincial Committees to which their colleges were transferred.

It had been the intention of Dr. Paterson to retire from office some time before this, but at the request of his Committee he remained at his post during the transition period, while negotiations were still proceeding between the Churches and the Provincial Committees. When these were at last satisfactorily concluded, and the concordat as to religious instruction was adopted, the control of Moray House was handed over to the Edinburgh Committee as from May 1, 1907, and then in the fullness of time the venerable Rector laid down his command and retired into an honourable leisure.

In the Proceedings of the General Assembly of the Church he had served so faithfully and with such distinguished success, for the long period of nearly forty-four years, this event is thus briefly recorded—

> In transferring the Training College to the Provincial Committee, the Education Committee desire to acknowledge the great services rendered by Dr. Paterson during his forty-four years' connection with Moray House. It was his wish to retire before this from the office of Rector, which he had so long and worthily held; but he willingly acceded to the request to postpone his resignation till the transference had taken place. The Committee earnestly trust that health

may be granted him to enjoy the rest which he has so amply earned.

Of the distinguished succession of Divines who in turn acted as Conveners of the Education Committee of the Church during Dr. Paterson's rectorship none survived to put on record their appreciation of the work he had completed. The present Convener, however, the Rev. Dr. J. Wilson Harper, had been for many years a member of that Committee, and also of the Joint-Committee of the two Churches which, previous to the introduction of the new system, had practically managed the Training Colleges as one concern, and he has been good enough to supplement the official record by giving his impressions of Dr. Paterson's work, as it appeared to those on the Committee. Dr. Harper says—

It was my privilege to meet Dr. Maurice Paterson in conferences of the Joint Education Committee which had charge of the management of the Training Colleges. These conferences extended over a period of fifteen years prior to the transference of the College buildings to the Government in 1905. I had, therefore, ample opportunities of meeting Dr. Paterson, and seeing the fine qualities of heart and mind which he applied to the solution of educational questions. He had stores of knowledge gathered from much earnest study and long years of faithful service. There were, indeed, few things pertaining to education which he did not intimately know. But equally remarkable was the manner in which he used his information. He was profoundly conscientious, and regarded his work as a sacred trust, but I cannot recollect any incident in relation to which he spoke in a dogmatic spirit. He held by his views and solutions of educational difficulties strongly and tenaciously, but he possessed the rare gift of being able to yield graciously to those who differed from him when they could adduce evidence that was in favour of their contentions. He never led a needless opposition,

but was always anxious to ascertain all that could be said on behalf of change in educational agencies. If it be recalled that the Joint Education Committee held its many conferences at a time when the old conditions of entrance into the Training Colleges were being changed for those which now obtain; and further, that it was far from easy for even the best informed and fairest minded educationists to perceive at once what the new conditions should be, the great educational service which Dr. Paterson was able to render, in virtue of his extensive knowledge and experience, will be apparent. No one excelled him in wise counsel; and the new *régime* owes much to him, and is itself a witness and testimony to his high-class educational work.

I speak of these conferences, where Dr. Paterson was seen at his best; but in other departments of educational service he also excelled. During all the time that I was Convener of the Hostel Committee Dr. Paterson was constant in attendance at its meetings, and many were the occasions when he displayed rare judgment and an extremely courteous spirit. The Hostel, indeed, owed much to him for its success and benefit to the students.

In the Assembly's Education Committee Dr. Paterson was conspicuous for his good judgment and willing service. He was deeply interested in every department of its work; and I well remember when his increasing years and physical frailty made attendance difficult how he continued to the very end to be present and take a notable part in the proceedings.

Dr. Paterson has left a splendid record behind him. The memory of his educational service is an inspiration, and his high personal character an example to all who are interested in the progress of education.

It was fitting that the termination of Dr. Paterson's rectorship should synchronize with the end of the direct Church control of Moray House. As a Church college he had taken it in hand at a time when changes in the Government regulations as to bursaries had seriously diminished the number of students seeking admission, and alterations in the

syllabus of work had hampered the educative possibilities of the curriculum. All these obstacles he had either surmounted or survived. He had seen the name of Moray House become a symbol and a guarantee of all that a Training College should stand for. And when the new *régime* came, with the complete emancipation of the College from external control of its work, he was able to hand it over to the new authority in the fullness of its development, with a reputation which they would do well to maintain, but would find it hard to enhance.

CHAPTER VII.

THE RECTOR AS TEACHER.

We have surveyed briefly the conditions under which Dr. Paterson's rectorship was exercised—the gradual widening of the Training College curriculum and its growing connection with the University; the improved education of the prospective entrants; and the increasing freedom from external control. It is impossible now to determine how far his personal influence was active in directing the course of those reforms which we have mentioned, but we may safely assume that he was far from being a merely passive spectator.

In dealing with those matters we have had the help of documentary evidence in our reconstruction of the past. It is otherwise when we proceed to consider the Rector's actual work from the point of view of those who knew him as their teacher. Here we feel that our reconstruction must be very partial and inadequate. There are no records upon which to build. His influence as a teacher, though deep and permanent, must remain a wholly intangible thing, refusing to be measured, often unconscious on the part of the student, and in most cases not revealing its full power until

long after student days were past. Fortunately, however, this is an aspect of the Rector in which many readers of this book have a witness within them more reliable than anything which could be said by the writer, and sufficient to make good all his deficiencies and more.

The time at which Dr. Paterson assumed the command at Moray House was not auspicious for the commencement of the young Rector's career. Not only were the Government restrictions at their very worst, but there had been friction of some kind between Mr. Sime and his Committee. What exactly had been the nature or the cause of this it would be unprofitable to inquire. That it was not really serious may be gathered from the fact that the Committee's Minute accepting Mr. Sime's resignation records in quite explicit terms their appreciation of his services as Rector during the time he had held office. But we find at the same time that they had some difficulty in persuading him to sign the certificates regarding members of the Practising School staff which were necessary before the Government Grants could be paid, and that certain inventories and accounts which were demanded were not forthcoming. As a means of persuasion they withheld payment of the balance of his salary then due, and immediately the contest passed into the hands of lawyers on either side. These, however, seem to have been men of discretion, for the case vanishes from sight, and was doubtless settled without recourse to extremities.

The problems which faced the young Rector were largely new to him, and experience alone could point the way to their solution. His pupils were

no longer school boys ; already they had been earning a salary, and their outlook was that of the adult. Naturally he did not understand them at first, but in after years he expressed himself as proud of his first class—one of the best, he said, that he had ever had.

With the low standard of the requirements in the Government syllabus of the time, there can be no question that the work prescribed, and the standard demanded, formed a somewhat exiguous bill of fare for one who had been trained as a Pupil Teacher under moderately favourable conditions. That prescribed work, however, exploited to its full possibilities, and not limited to the set task, was quite a different matter. And with Dr. Paterson the full exploitation of the field allotted to him was the only limit he knew. His students were familiar, in their study of the History of Education, with the motto of Jacotot, " *Tout est en tout.*" They were also made familiar with the practical application of that motto in every subject of study. Thoroughness was the guiding principle of every lesson. Teaching so directed quickly dispels the feeling of having too little to do, while the interest aroused under such a teacher as the Rector forestalls the opposite grievance of having too much to do. Discipline under those conditions asserts itself automatically, though it necessarily differs from the discipline of the school.

Dr. John Marshall, Rector of the Royal High School of Edinburgh, was a second year student at the time, and has given his testimony regarding the impression created and the immediate influence exerted by the new Rector. He says—

I was a student in the second year of the usual two years' course when Mr. Paterson entered on his duties as Rector. . . . Mr. Paterson's influence upon his students was, in fact, in a very special sense and degree, a purifying and elevating one, intellectually not less than morally. To many of us Mr. Paterson gave almost the first practical conception of what culture meant, and his influence in this direction has been an abiding one.

Another student, then in his first year, the Rev. Robert Forrest, M.A., has put on record a testimony of an entirely similar nature—

Mr. Paterson gained from me and from all my fellow-students the greatest respect and esteem, not only because of the genuine excellence of his character, but also because of his thorough and extensive knowledge and great ability as a teacher. In his lectures he brought before us the best principles and latest and most approved methods of teaching, and the notes which I then took of those lectures have been of the utmost service to me in my own school work. But what I valued still more, and what has been of far greater benefit to me, was the noble earnestness combined with a certain indescribable power, which pervaded all Mr. Paterson's teaching, and which, illustrated as it was by his own constant example, gave us students an insight into the true meaning and ends of education, and communicated to us an impetus to high and earnest endeavour which has, in great measure, led to all that has been pleasant or successful in our work as teachers.

As regards discipline, we gather that the Rector expected the conduct of his students to conform to the conventions of civilized society, and not to the free-and-easy standards of the coasts of Bohemia. Such conformity was induced not so much by any artificial code as by the spirit of sincerity in work and the influence of the high ideals inculcated by his teaching, and by the feeling that the rules which

he expected his students to follow were no other than those which he followed himself.

One who was then a student in his first year, for example, recalls an illustration in his experience. He and a companion had, possibly not for the first time, absented themselves without sufficient reason from a lecture—not by the Rector, *bien entendu*—at which they ought to have been present. They were promptly summoned to the Rector's room ; the case was investigated, and the culprits were fined five shillings each, to be deducted from the next quarter's instalment of their bursary and handed to the Jewish Mission of the Church. Quarter day arrived, and their bursaries were paid in full. The two students repaired to the Rector's room once more, and laid down the amount of the fine, reminding him of the penalty he had imposed. His reply was that since that time he had been perfectly satisfied with their conduct, and he now decided to remit the fine. And so the Jewish Mission fund was ten shillings the poorer, but the Gentile students were richer by much more than five shillings each ; they had learned several lessons, and among them that the relations of the teacher to the pupil should not be regulated by the single idea of justice.

Another example is even more eloquent as to the manner in which the new Rector won the esteem and the affection of his students. One of the senior class, of considerable classical attainments even then, and later well known as Provost Macrae of Nairn, applied to Dr. Paterson for permission to attend the Latin class at the University. The Rector told him that this was impossible ; " but," he added,

" if you like I will give you a weekly lesson ; we can read Virgil together." And during the whole of the session Macrae went to his house and read Latin with him once a week.

Probably the best summary of the situation at the beginning of Dr. Paterson's career was expressed in the words of another student of the same class to a companion, when one day in the playground he said, " The Rector is trying to do for Moray House what Dr. Arnold did for Rugby." No higher tribute could be paid to the high aims of the Rector, and no better evidence could be adduced of the sympathetic insight of the students and their appreciation of his efforts.

One of the deepest impressions which the Rector made upon his students is well stated by Dr. Marshall in a sentence already quoted : " To many of us Mr. Paterson gave almost the first practical conception of what culture meant." There are not a few, indeed, who would omit from that sentence the word " almost." Perhaps one had to come up to Moray House as a raw lad direct from some remote village or country school in order to appreciate fully this aspect of the Rector. To such a one he was a new type, contact with which was apt to produce at first a little uncertainty as to what it represented. He did not know exactly where to place him, or how to label him. There might be a sense of bewilderment and vague discomfort, ending in a merely passive acceptance of something beyond his comprehension—a possible good, but not yet revealed as such to him. More frequently there followed an opening of the inward eye to see things but dimly conceived before, the

visualizing of a mental and moral stature beyond his common standards. And with this came a new revelation of self : what one man had attained must be a possible aim for other men. Unconsciously, perhaps, the raw student accepted for the first time the standards of the ripe scholar, and, measuring himself by these instead of the pass-standards of the tests he knew, there was born in him a great humility which cleared the way for much attainment in the future.

The student was early enlightened as to the value of what he called " general knowledge "— perhaps his chief asset. This he saw to be no knowledge at all, but only confused ignorance masquerading as knowledge. He began to see that knowledge, however meagre in its extent, must be definite and clear so far as it goes ; a new standard of thoroughness was set up within him, in small things as well as in greater, and this implied diligence. Preparation of prescribed work, as in the Classics, was an inexorable rule, to this extent at least, that the student must know whether he had prepared the work or not. " Did you prepare this, Mister ? " was a form of reproof no less than a question, which came frequently from the Rector's lips, and when asked there were few who ventured to answer " Yes." Few also cared to say " No," unless there was some good reason to follow.

But there was more in the question than either a reproof or a demand for confession of neglect. There was always the suggestion of a deeper inquest : " Are you under the impression that you have got at the real meaning of this passage ? Are

you satisfied with your rendering?" And if the student, perceiving this aspect of the question, replied that he was *not* satisfied, but that he had failed to reach anything better, then there followed an analysis and an exposition so clear and so masterly that it was well worth while to have failed, and even to have risked the reproof of insufficient preparation. These were great days for the young man who had gained the vision to see that his work was not labour but an adventure of discovery and exploration. And in so far as he succeeded great was his reward. The appreciation of his efforts was not merely an official recognition of diligence; it was a word of cheer from a traveller on the same road, far, indeed, in advance, but a traveller still—a welcome from one who had trod the same path himself, and knew whereto it would lead if he faltered not.

It was this vaguely realized kinship of spirit and community of aim that laid a compelling grasp upon the student and made the Rector more than a teacher—an inspiration, a leader in all things that were worthy of pursuit. He became thus to hundreds—nay, to thousands as the years passed on—a dynamic factor in the moulding of their lives. To these he became also a kind of touchstone by which they might test others. To hear a man express his opinion of the Rector was to them an infallible test of the man himself. If a student had been in close contact with him for two years, and had only discovered that he was strict, or severe, or "narrow," they knew precisely how to classify that man or woman. If, on the other hand, there was an appreciation of his essential

greatness, though it might not have reached the positive stage of affection or even admiration, there was hope for such an one ; he or she was not far from the kingdom of the elect.

A notable feature of the Rector's work as a teacher was its width and variety of scope, implying an amount of labour greater by far than ought to have been laid upon any one man, especially upon him who was also responsible for the general direction of the whole College, and of the Practising School as well. But for the students this was all gain. It brought them into touch with him in so many and so vital aspects of their training. Had he been responsible merely for one subject, as would have been his position in a University chair, there would have been a distinct narrowing of his influence. He would have been powerless to counteract by his example the pervading heresy that education may proceed in watertight compartments, and that its legitimate effect may be mastery of individual subjects, rather than a unified resultant which we vaguely call culture.

Apart from his general oversight as Rector, Dr. Paterson's influence reached the student from many angles. As Classical master he found ample opportunity for the cultivation of that logical accuracy of expression, implying clearness of thought, which is the main benefit accruing from the study of languages. But it did not end there. His treatment did not stop short at the grammar or form, but equally included the literary aspect of the studied works. Nowhere did this fine element in his teaching find fuller scope, or produce a richer harvest for his students, than in his voluntary class for

advanced Greek, where his reading of one or other of the great tragedians was at once a revelation of the literature and of the master. His educational creed as a teacher of Classics is concisely stated in a sentence from the lecture on "Melanchthon and Sturm," with which he opened the College session in 1877: "It is only, in my opinion, when our minds are brought into contact with the great minds of old through their works, and when we study their language as the instrument they employed with unequalled skill to express their thoughts and emotions, that our laboriously acquired classical knowledge is adequately compensated." But even from his more elementary work, with students of slender attainments in the Classics, there was an acquisition of much more than Latin accidence. He gave throughout an object lesson to those about to become teachers as to how such teaching ought to proceed, and how much of mental training might spring from such apparently barren soil.

The Rector was also Master of Method in his College. This in itself entailed work enough for one man—more than enough, indeed, according to modern standards. The lecture course included a review of the History of Education and its phases of development which was a masterpiece in itself, and was probably unique at a time when so little had been done, as compared with to-day, in the study of the great educational reformers and their systems. In this field Dr. Paterson was somewhat of a pioneer, and some of his lectures, notably one on Comenius, found in published form a much wider audience than that within Moray House. To many of his students the memory of this historical

course remains as one of the outstanding gains of their Training College career.

A considerable time was also devoted to the theory of educational processes. The special subject of Psychology or Mental Science in relation to Education was not formally recognized in the Government syllabus till 1882, but its practical equivalent was treated by Dr. Paterson much earlier. He was himself an eager learner in this field as it developed. The writer can yet recall his feeling of abject humility on finding the Rector as one of his audience at a lecture which he ventured to give on a special point in this connection many years ago, and the more than ample reward received in the generous remarks made by him at its close. He practised freely what he preached—that a teacher must be a student all his life, and he was able to learn from those who in their intellectual stature were pygmies compared with himself.

A still more laborious part of his work in this capacity was the superintendence of the students' essays in practical teaching. The " criticism lesson " of David Stow was the model on which this exercise was conducted. Full notes of the proposed lesson were submitted to the Rector beforehand ; a certain assigned time was allowed for the actual teaching of the lesson, or part of it, to a class ; a criticism by one or more of the students appointed for this duty followed ; and the summing up by the Rector closed the proceedings. This ordeal must be faced by all in turn, and while the conditions of such teaching differed considerably from those of actual school work, it formed one of the most valuable parts of the student's training, as

well as the severest test of his power to turn his theoretical knowledge to practical account.

Religious Instruction was another department which was under the Rector's personal charge. After 1870, as has been explained, the syllabus of Bible study was prepared by the Education Committee of the Church, who also conducted an examination at the close of the session, and issued a separate class and prize list. Of the teaching here it need only be said that this subject was treated on at least as high an intellectual plane as the other subjects of the curriculum. And on this largely depended its success, as, indeed, success in Bible teaching will always do with students who are no longer children. Dr. Paterson's students were made to feel that it was not a mere Sunday School lesson or even a pulpit exposition that was in question, but a thorough critical and analytical study of the document itself, as searching as might be given to a poem of Milton or a book of the *Æneid*. Many a Moray House student would be ready to confess that the only parts of the Bible literature which he has ever really studied and understood were those which he studied under the Rector.

There was no provision made by the Churches for real Bible study by laymen of a kind at all equal to that found in Moray House under Dr. Paterson, nor is there to-day. There was nothing which could at all compare with his treatment in its thoroughness, its atmosphere of reverence and yet of freedom, its wise dealing with unsolved or insoluble problems, and the resources of ripe scholarship which were brought to bear upon the subject.

The result was to increase the student's respect for the sacred literature as literature, apart from its religious significance and implications, at a period of his life when he might otherwise be tempted to assume the patronizing attitude towards it which can only be maintained by those ignorant of its contents. The steadying effect of so thorough a study of even a small section of the Bible was an educational influence of the highest value to students as regards their personal development. Its influence upon them as teachers was of equal value, as showing how much that was new and interesting could be brought out of matter already familiar in its superficial aspects, given the requisite equipment for the task.

When it is remembered that the Rector had always four separate classes to teach, men and women of the first and the second year respectively, and all those subjects to treat, with only some assistance in the junior classes for parts of the course, it will be seen that his week's work was a really formidable one. And it was by no means confined to the lecture hours. Besides home exercises, such as the notes of the criticism lessons prepared by the students, there was the frequently recurring labour of drawing up the term examination papers, and the revision and scrupulously careful valuation of the answers written, in all the subjects of his lectures, from each of the classes.

As a matter of fact, this volume of work could not be covered within reasonable working hours, and piles of examination papers periodically found their way to his house and trespassed largely upon the time which should have been devoted to study,

to recreation, and to sleep. One is forced to admit that, admirable teacher as he was, he made one serious mistake—he undertook to do too much, and, worse still for himself, he did it too thoroughly. One wonders how he was able to carry such a load, not only of responsibility, but of endless and often mechanical detail and routine business, for so many years, and still retain the freshness of interest and the enthusiasm which rather increased than diminished with advancing age. Much of this, of course, lay quite beyond the student's ken at the time when he was a student. It was only when he had himself to bear the weight of similar burdens, on a smaller scale, that he could judge somewhat of the load which was so bravely borne by the Rector.

The responsibility for the Practising School also lay upon the Rector. It was under the charge of a particularly able, vigorous, and skilful headmaster, and there was no need, as there was no time, for his intervention in the ordinary working, but the responsibility for the staffing and the general policy remained with Dr. Paterson. When the College was not in session he even found time to visit the teachers at their classes. The writer vividly recalls one such visit. It was a few days after he had begun his duties as an assistant there. His work for the hour was with the Sixth Standard, immediately after they had been receiving from the Headmaster their Bible lesson conjointly with the Advanced Class. An hour of the most perfect order under a perfect disciplinarian, and then an hour under the youngest assistant on the staff, a raw student, who did not know one of the sixty or more

of them even by name—any teacher can foresee what would happen, and did happen. For the first day or two there was little learned by that class, but a great deal by their teacher. And then suddenly the Rector looked in and inquired kindly how he was getting on. He frankly confessed that as yet he had not begun to get on at all, his time being fully occupied in a preliminary survey of things—or words to that effect. He still remembers the perfect understanding shown by the Rector, his smile as he explained that this particular piece of work was the most trying to which a beginner could be put, and his advice to go on as he was doing, without hurry and without losing heart, while prophesying that things would soon come out all right.

His sympathy and encouragement were priceless at the time, and did much to bring about the fulfilment of his prophecy, though certainly the teacher would gladly have had the visit postponed for two or three weeks. He soon got to know his class, though his for only that one hour each day, and they soon got to know him, after which things became extremely pleasant. The class was delightful—diabolical in their ingenuity to make trouble at first, as is the inalienable right of every class with a new teacher until he proves himself worthy of better treatment, but when peace was proclaimed no less ingenious and keen in their work. The writer has pleasant memories of his classes in Moray House. But the outstanding memory of the time is the fine appreciation of the conditions shown by the Rector, his tact, and his confidence in the final result. Only a thoroughly experienced teacher with

really sympathetic insight could have read the situation as he did.

So much for the student's view of the Rector as a teacher—imperfect, it must be confessed, and even to the writer obviously incomplete. It may be of interest to close the sketch with the Rector's own view of what his teaching was designed to accomplish, as that was set forth in a lecture to his students at the beginning of the session, shortly after the opening of the "New Building." In parts it may read to many as a somewhat elementary exposition, but therein lies much of its effectiveness, for we must remember, as he did, that those whom he addressed were barely to be reckoned even as students, but had only just completed their term of apprenticeship as Pupil Teachers in schools of diverse types.

Training College Work.

The ancient philosophers—Socrates, Aristotle, and the rest of them—were given to speculating on the ends of things. Poetry, painting, art of every kind, a commonwealth—what were they for? what did they aim at? Wanting satisfactory answers to those questions, all clear-headed men perceived that everything else they had to say on these subjects would be also confused and uncertain.

Modern German thinkers perhaps more than others have the same characteristic. Their books on education or pedagogy especially have it. They teem with discussions on the aim or *Zweck* of education—the aim of instruction, the aim of discipline and training, as well as their means and methods. They demand that in regard to each several subject the teacher shall be able with precision to set before himself a definite aim to which his activity in connection with it shall tend, and without this definiteness of aim they emphatically declare that, however otherwise accomplished, he is wandering in the dark, steering without a chart, as likely as not to

miss the haven he ought to reach. Accordingly they have *Lehrplans* or plans of instruction, which they put into the hands of their teachers, and which it was intended should be constantly referred to, if they are to save their work from degenerating into dull routine, and to prove to the full the utility of their calling. For their Training Colleges also they publish a *Lehrplan*, a copy of which the student procures and keeps by him all through his course. To teacher and student alike it is this chart which, if duly consulted and followed, will save from an aimless drifting to and fro among many subjects, and will give a meaning and a purpose to all the varied occupations of the College, which otherwise they would not possess. In this country we have not yet drawn out such a plan, and therefore cannot put it into your hands. This morning, however, I propose to endeavour to supply its place myself—to be, in short, a vocal, a speaking *Lehrplan*. The *Lehrplans* are not Time-tables merely, but deal with the purposes to be served by the several branches of study and the spirit in which they are to be handled.

First, then, the chief end of a Training College is not to prepare you for a Government or any other examination. We teachers are not intended to be coaches or crammers; and if we are so, or rather if we are nothing more, we ourselves will condemn it.

Government Examinations are the doors by which you enter professional life. They procure you admission to the ranks of a privileged community, to be members of which brings a certain measure of consideration and opens up no inconsiderable pecuniary advantage. But surely to strive only to be admitted to this privileged circle, heedless of the purpose for which it is constituted and for which it has received its privileges, would be a low aim indeed, unworthy of young and generous souls. It is what lies beyond these examinations—this responsible and arduous yet superlatively important work of the profession in whose ranks you have already enlisted yourselves, though as yet only as cadets or candidates for it—on which our eyes and yours should most be set. It is from the fact that you are to have a share in shaping the future of our country and people—are to be called upon to guide uprising generations of men and women how to live, and in part also how to die—it is from that fact that our work derives its importance and dignity, as will also your

own. To leave that noble field of activity out of sight and fasten your thoughts exclusively on obtaining the passport to it, will degrade your work and withdraw from you impulses and motives which a generous mind should feel far more powerful than any hopes he could cherish in connection with any examination.

I do not wish in the least to depreciate the importance of these examinations with reference to your professional success. It would be the height of folly to do so. What the Training College authorities have to say about you—your powers, your character and acquirements—however important—is not all you have to look to. Your professional position will depend more or less on the view which the officers of the Education Department take of your progress and capabilities. The examinations which they hold at the end of each of your two years will determine whether you may be regarded as qualified to teach at all, and, if so, in what grade of qualified teachers you are to be ranked. Your position, moreover, at the close of your second year's course, if an unfavourable report on your work in the school in which you serve your probation do not prevent, is fixed for the long period of ten years, and ten years are a large slice of any man or woman's professional career. But with all that, I counsel you to resist the temptation—so intelligible to us all—of straining at the nearer good, to the disregard of anything beyond, in the hope that if it is attained it will bring the other in its train.

There is a kind of faith you need here by which I would fain see you walk—faith in the truth of the principle enunciated in that verse of Scripture which commands you to seek first the Kingdom, the higher, the greater, the nobler thing, with the assurance that all the less will be added unto you. If you fix your eyes on what is beyond as well as on what is near I have not much fear of successful examinations.

But it is not the only end of an institution like this to impart to you a certain expertness in the ordinary routine work of common school education. The earlier Normal Schools, or what took their place, had many of them no other end in view. Men came from all parts of the world to Pestalozzi's great institution at Yverdun, not to receive additions to their stock of knowledge in any of its branches—they came to learn and see by practice the methods of imparting to the

young the subjects they already knew, and when this had been done they returned to their homes. The youths who travelled from all parts of England to the Borough Road School in London to be initiated in the mysteries of the Monitorial system, recently discovered by Dr. Bell and Lancaster, learned nothing but its methods. It was the same with the Sessional School in Edinburgh some forty years ago, when teachers from distant parishes of Scotland crowded to witness the new experiments that had been there introduced. For some a month—for others less—sufficed for their professional training, and when this had been obtained, so far as they were concerned the school had done its work. Like our friends in Castle Hill, we are the direct descendants of that Sessional School, and our system is to some extent only an extension and expansion of that which I have described.

But in important particulars it is also very different. It is assumed that every teacher must know much more than what he teaches, and accordingly we count it as part of your work—scarcely, if at all, less important than the other—to give you something of the higher education like that which is imparted in our High Schools and junior University classes. It is best that it is so. Knowledge without skill to impart it is a well of water, but with nothing to draw with ; teaching power with limited knowledge is the pitcher, but with little or no water to draw. There is not much to choose between them.

Thirdly—for I shall make it a separate head—you are during your course here to receive more or less of a liberal education. You are to be thought of as men and women and not only as teachers, and as having powers of mind that may and ought to be developed and expanded for sake of that development and expansion itself, apart altogether from the particular line in which you are to use them. More of this anon.

Fourth, it is not so much knowledge as the power of acquiring knowledge that a Training College should supply. Could we induce you to use your own faculties—put you in the way of doing it to the best effect—it would be better progress than if we could fill your memories with the facts of many 'ologies. The knowledge you leave us with we do not expect to serve you as a possession which shall make

you independent all your days of any other acquisitions. Yet so, I fear, do some regard it. At the best it shall be but a little to begin this world with, but having behind it, as I hope you shall have, that power of prosecuting your studies by yourselves in whatever direction your inclination or circumstances may lead you. The Latin or French books you read, or the portions of science you master here, are not to be all you are ever to acquire. They are to be but the key to the whole treasure that lies beyond—but the introduction, the portal to the great temple of knowledge and truth.

The last point to which at this stage I call your attention is this : that as the work of our Training College is at present arranged, the liberal and liberalizing education of which I have spoken does not proceed on some single line but on several, and all at once. In some institutions—the Universities, for example—the student for a session, or it may be more, is at liberty to concentrate his mind on a single subject, and, for the time being, all others are excluded. It is Classics exclusively, or Mathematics, or Philosophy. There are advantages from this continuous concentration of the mind on one of such subjects as these which can scarcely be overestimated. With us, however, the case is different. All are presented together. We of the Training Colleges are in this matter not our own masters, but neither indeed is the Education Department itself. It is fettered in many ways, and courses of study which they might regard as abstractly the best thing they are unable to prescribe—owing partly to the comparative shortness of your course of study, to the variety as regards previous preparation, both in kind and amount, of those who attend the Training Colleges, and last, not least, looking to the demands of School Boards—so that sometimes the good they would, they cannot do. It will be your part to make the best of the variety that is presented to you. I could not recommend you to select one line and wholly neglect the others for it ; rather strive while you are with us to make the best of all, and afterwards let your individual aptitudes, as tested by your experience here, decide the lines of study you ought to continue to pursue.

Our work ranges itself under three separate heads—first, the pedagogical department; second, that which has to do with various branches of knowledge ; and, third, there are

arts (so I must call them for want of a better designation) such as drawing, singing, and the like.

Under the first we must distinguish, first, theoretical, and, second, practical pedagogy. The former should lead us to some knowledge of the human mind, its capacities and powers, the laws of its growth and development. It should determine also the laws on which instruction and education depend. It should inform you of the chief pedagogic problems which have at different times in the past occupied the minds of men who were interested in education, or may still be interesting them, and help you to their solution. It should, if possible, trace for you the history of education, and help you to gather up and profit by the lessons of the past. On its practical side it should—or rather we should—train you in methods of teaching, and exercise you in practically applying the principles that have theoretically been established. Many of you, I hope to find, are skilful teachers already, and to a superficial observer the difference may seem a narrow one between the skill you manifested at the beginning and at the close of your curriculum. But there should be, and if you and we do our part there will be, a difference. It will be the difference in most cases between a mechanical expertness and skill, and the same qualities now consciously the result of what is fitted to produce them —an expertness and skill due not to the happy imitation of another whom we have followed, but to a consideration of ends and means; an adaptation of the one to the other which is the result of thought and intelligence, and not, as they may be in the other case, the result of we know not what.

On the second great department of our work, that which deals with the branches of knowledge to be studied, I shall not enter at any length. Suffice it to say that we profess to woo both literature and science, including mathematics, and to give them both a tolerably equal share of our regard. Truly human culture—that is a culture that makes you more of men and women as distinguished from mere teachers—can want neither of them. None shall have to charge our course with lack of variety. We have the ancient languages and the modern as well—at least the gentlemen have both —and in science we have branches that are experimental as well as formal and abstract. It is my business to encourage

all, and I shall not say a word to induce you to neglect one for the sake of the others. All are best, and all in our day are needful if you are to be fully qualified for all possible emergencies in your professional work. This, however, I will say, that all your study of the languages and literature will have failed of one great and important result if they do not culminate in a better knowledge of and increased power to use our own language, and more fully to appreciate and enjoy our own language. In his last report Dr. Matthew Arnold, who is entitled, if any one is, to speak for literature when he sees it in danger of being thrust aside for other—for the time more popular—studies, laments that in culture, taste, and perception the advance among teachers and scholars is less than in other things. "Even second year students," he goes on to say, "still show in this respect an astonishing crudeness. . . ." He is not, as the remainder of his article shows, opposed to the widespread diffusion of science among our teachers and scholars, but he urges, and with wisdom, as it appears to me, that it is not enough that the laws of health, for example, be known ever so exactly, unless the power of using these data of natural science has also been developed, unless a man, as he puts it, "has first in some measure been moralized; and for moralizing him it will be found not easy, I think, to dispense with those old agents—letters, poetry, religion." So let not our teachers be led to imagine, whatever they may hear and see of this call for natural science, that their literary cultivation is unimportant. The fruitful use of natural science itself depends, in a very great degree, on having effected in the whole man, by means of letters, a rise in what the political economists call the standard of life. As I have said before, we can want neither literature nor science if our education is to be truly humane and humanizing; and if each is handled properly, I do not mean by teachers only, for that would do but little, but by students also, each separately and both together are fitted, as they are meant, to be attended with the most happy results.

One word more before we leave this subject. Let no student fall into the mistake of supposing that the comparatively narrow limit within which in each of the subjects of study for a session you are confined is likely to militate against that breadth of culture which, as I take it, these

subjects are intended to impart. The field, for example, in English Literature that is marked off for you is indeed a limited one, though not so limited as it used to be, and it might seem to some as if a wider range would have been more conducive to the expansion of mind and breadth of knowledge we all, I hope, aspire to have. In my opinion it is, on the whole, best as it is. The spot we are to cultivate, like a gold-digger's patch, is to be riddled and thoroughly sifted and compelled to yield up all the treasure of language, thought, and feeling which it contains. Jacotot's celebrated dictum that "everything is in everything," and that the only true way to learn is to master something and attach everything to that, may well comfort you here. He maintained that the French language and literature are all contained in the first page of Fénelon's *Télémaque*, and so in a sense they are, but much more is the Latin language to be found in the Sixth Book of Virgil, and the English in a play of Shakespeare and a book of Milton.

There is one subject more which falls under this head—branches of knowledge—whose position is somewhat peculiar, and even anomalous. I mean the subject of Religious Instruction. It finds no place in the Government syllabus, and therefore in the December Examination H.M. Inspectors may hear it given, but do not report on it. Now it is well with regard to a subject so situated that there be no dubiety or mistake. It is well that you should understand at once that neither the Education Department nor school managers throughout the country, for whose service you are preparing, are indifferent to its importance. Within the last few months, indeed, the Education Department has anew emphasized the importance of Religious Instruction in the Training Colleges as one of the most important departments of their work, and as one of the reasons why Training College work should not be committed to other hands. Their attitude to it in common schools is precisely the same. It is only a week since the daily newspapers published a fresh circular to H.M. Inspectors in which this fact is made abundantly plain. The Inspectors are reminded not only that they have "no right to interfere in any way with the liberty allowed by statute to managers of providing for religious teaching and observances at the beginning and end of two daily school meetings," but they are also cautioned, in their allusions to this subject

and to the Conscience Clause, "to be most careful not to lead managers or teachers to suppose that the complete provision which has now been made by the Legislature for protecting the rights of conscience, as an essential part of a system of compulsory attendance, and the limitation of the necessary examinations by H.M. Inspectors to secular subjects, imply that the State is indifferent to the moral character of schools or in any way unfriendly to religious teaching." Such facts as these should convince every one that Religious Instruction in Training Colleges or common schools is not a subject which the State would fain see excluded, and that it has been smuggled, so to speak, into these institutions by ecclesiastical or other hands. And indeed no one can say what the extraordinary unanimity of the people in favour of Religious Instruction may by and by lead to. We are all familiar with the practical unanimity that obtains in Scotland in this matter. But few, I venture to say, would have predicted that in London out of some 124,000 children (about one-half of the whole number under their charge, and I doubt not it is the same with the other half), as I find from recent reports, as late as July last, that less than eighty individuals claimed exemption from Bible instruction and the opening religious exercises. The number, I was assured by a member of the Board, would not have been so large even as it is, had it not been found necessary in certain localities to appoint Jewish teachers.

I have said nothing, and I propose to say nothing at present, of the direct spiritual benefits which Religious Instruction ought always to aim at conferring. I have spoken of it simply as a branch of knowledge which by and by you will be required to teach. But there is another aspect of it —its bearing, I mean, on the formation of moral character, by many if not by all held to be the highest aim of all education. I do not know if the Education Department would recognize a Training College in which no Religious Instruction was given. If they did, they would, I believe, and rightly, make searching inquiry as to the substitute that was proposed for implanting those moral principles which they recognize as supremely important for the common school teacher. . . .

I should like before we close to refer for a moment to the important subject of health. It is one of the most grati-

fying circumstances connected with what may be designated the present educational revival, that so much regard is being had to the health of those who are to be educated. The Education Department very specially constitute themselves its guardians and protectors. The schools also which Boards are erecting, notwithstanding some of which an Inspector speaks as being as dimly lighted as a cemetery chapel, and others so badly arranged as regards acoustics that to teach in them must be like teaching in a drum—the majority, I say, of schools are planned not merely to meet the bare Government requirements but with direct reference to the well-being and comfort of pupils and teachers. In London, where every inch of ground is of priceless value, playgrounds or play-yards with gymnastic apparatus are, notwithstanding the immense cost, being provided for all their schools, and, for the sake of children also who cannot play in the streets or travel to the parks, are to be thrown open to all the children of the neighbourhood, whether attending the schools or not. The hard-worked Pupil Teacher also, if present proposals are given effect to, will share in this generous consideration, and will be relieved for purposes of study from school duty during the day, and thus enabled to enjoy more rest and recreation in the evening than perhaps many of you had in the days of your apprenticeship.

Now what has all this to do with our *Lehrplan?* This, in the first place, that I wish to say for myself that I regard attention to your health as a matter of supreme importance. Our Education Committee so regard it, else they would have withheld the many thousands of pounds they not many years ago expended on these new buildings in which we are comfortably met. But the matter is very much in your own hands—more so, at least, than many of you imagine. You ought already to know the leading conditions on which the health of your bodies depends, and to remember that laws of health cannot be violated with impunity—that penalties are remorselessly exacted. I have been astonished to hear from students that in the same room in which they slept, they had spent the whole evening, perhaps afternoon also, with scarcely any change of the air they were breathing except that now and again it had been mingled with the fumes of tobacco. I do not charge the ladies who are present with smoking, but I believe that many of them are as ignorant

as some of the gentlemen that food requires to be digested as well as eaten, and, imagining that they will be able to circumvent nature and elude her laws, steal for mental work the time which the body demands as its own, and thereby suffer from feebleness both of physical and mental health. I speak thus earnestly and early on this topic because few sessions pass without more or less of breakdown from what I may be allowed to call preventable causes. I shall no longer detain you on this subject, but only in closing remind you—as few sessions fail very pointedly and solemnly to remind us—that the Lord's purposes with us here on earth may require that we should begin a session or a course of study, but not that we should reach its close. It will, therefore, be our wisdom as undoubtedly it is our interest to see to it that God's claims are not postponed to any others, however pressing and however important.

CHAPTER VIII.

THE RECTOR AND HIS COLLEAGUES.

A MEMORIAL sketch of Dr. Paterson as Rector of Moray House would be incomplete without some reference to the more prominent of his colleagues. Several of these, indeed, were worthy of a more individual memorial than this incidental mention, and yet one can imagine that to be thus remembered along with the Rector would be not ungrateful to their shades.

Dr. Paterson has put it on record that when he became Rector of Moray House he was the youngest member of the staff. This was an extraordinarily trying position in which to find himself. But to the honour of those colleagues he has testified that they received him with entire loyalty and friendliness. And that his first session was enough for him in which to win his spurs we may conclude from the fact that they entertained him to dinner at the close, when the cordial character of the relations established by that time is indicated by the further fact that he contributed to the festal programme by singing a song.

In the year of Dr. Paterson's appointment, 1864, the Report of the Education Committee to the

General Assembly gives the staff of Moray House as thus constituted—

Rector	Maurice Paterson, B.A.
Lady Superintendent . .	Miss M. Smith.
Governesses	Misses Cowper and Millar.
Lecturers—	
English and Classics . .	Peter Steele, M.A.
History	Wm. Kennedy.
Mathematics and Physics .	Wm. Lees, M.A.
Master of Method . . .	The Rector.
Teacher of Music . . .	Walter Strang.
Teachers of Drawing . .	Walter C. Hodder and Miss Ashworth.

We may turn next to a record of an entirely different character. Some few years ago there was resuscitated in the *Weekly Scotsman*, on the request of an old Moray House student in Canada, a humorous poem in which the Moray House staff were sketched in a few rapid but not haphazard strokes. The author was Mr. Alexander Jeffrey, a student of 1864–65, who was gifted with the power of writing verse not unworthy at times of being called poetry. Some of his later poems, indeed, are found among the newspaper cuttings which Dr. Paterson had accumulated—one among many evidences of the interest with which he always followed the after career of his students. The piece in question was read as an address to the Moray House Debating Club, on March 3, 1865, at the beginning of Dr. Paterson's second session. It follows the course of the daily round of the student, from his entrance into the College—

> In between two painted pillars
> Like two pyramids of old,

Through a massive, antique gateway,
With a door of double fold.

To the right, if hunger smite thee,
"Bricks" and tarts and ginger snaps,
All in serried rows invite thee—
Muffins, rolls, or new-made "baps."

The address is much too long for quotation in full, but there is some interest in the verses in which we are introduced into the classrooms and meet the lecturers—

At the top, the nearest classroom
Is our once-loved "Number Five,"
Where on Greek and Latin herbage
Thirty verdant Juniors thrive.

Wheel about, and, right before thee,
Now in "Number Six" we stand,
Where from day to day we listen
To the learned of the land.

First in order, as in merit,
Stands our Rector, good and true;
All his learning, all his talents—
All are nobly spent for you.

With a step nor weak nor faltering
Comes a man of reverend age;
Shines a light upon his forehead—
'Tis the smile of Steele, the sage,

Who, amid the race for riches,
Other honour never seeks
Than to live among the Romans,
Or to die among the Greeks.

Now with Kennedy, the polished,
Delve we 'mong historic lore;
Or survey the wide world, shouting,
"Economia, evermore!"

O'er the field of Mathematics
We can wander where we please,
With the master-mind to guide us
Of the loved and learned Lees.

Round the glorious art of Music
Strang doth guide each our hearts to twine;
While with Hodder we rejoice in
Pencil drawings, sharp and fine.

But adieu, ye learned masters!
For to-night we all are free;
With your books, go, seek the bottom
Of oblivion's turgid sea!

Round each soul within this meeting
Friendship weaves her golden chain;
Woe betide the hand that wrenches
Any of its links in twain!

Seeing that Friday evening was the traditional time of meeting for the Debating Club, as for its successor the Literary Society, the sentiment expressed in the two last stanzas is entirely excusable. For the rest, considering that this was a mere College skit, written for the entertainment of his fellow-students, the writer shows some power of seizing upon the outstanding features of the men he outlines, and his light sketch will doubtless awaken many memories among those who were students in the earlier years of Dr. Paterson's rectorship.

"Steele the sage" was evidently a favourite, and from all that we know of him he was worthy of such a place. Peter Steele was born in Coldingham in 1794, the youngest of a family of ten sons, mostly engaged in the weaving industry.

He was educated at first by his brother James, who was a teacher in Liberton, until he was qualified to enter the Rector's class in Edinburgh High School. He left that school on the death of Dr. Adam in 1809, and while circumstances prevented his entering the University, his attainments enabled him to obtain the charge of a school in Eccles when only sixteen years of age. By dint of saving, and by undertaking private tuition, he was ultimately able to attain the desired University education, although it took him nine years to complete his course, and he graduated as M.A. in 1818. In the same year he edited a new edition of a German Greek-Latin and Latin-Greek dictionary, a heavy piece of work for a youth of twenty-six. He then entered the Divinity Hall and completed a theological course, at the same time taking classes in Chemistry, Botany, and Natural History, in the second of which he showed unusual proficiency.

After obtaining licence as a minister, Steele became tutor in the family of the Earl of Moray; and having declined several Parish charges which were offered him, he accepted, in 1826, the rectorship of the Grammar School of Dalkeith, where it soon became evident he had found his true vocation. Not only were Latin, Mathematics, and Greek successfully taught, but Racine and Voltaire, Schiller and Tasso found a place in the school curriculum. The reputation of the school was at its highest when the Disruption took place, and as adhering to the Free Church he was obliged to vacate his office. He then opened, under the auspices of that Church, a new secondary school, Dalkeith

Academy, where for five years he continued the same excellent work. His recognized distinction as a scholar and a teacher led to his appointment in 1848 as Classical Lecturer in Moray House.

In 1854 the Government scheme of "Lectureships" in the Training Colleges was launched, which required the passing of a special examination before appointment, and Mr. Steele, though sixty years of age, proceeded to qualify himself as a Lecturer in English. He made a special study of Anglo-Saxon and Norman-French as a preliminary to that of Chaucer, Spenser, Shakespeare, and Milton, and as a result he was specially complimented by the distinguished examiners, Dean Milman, Dr. (afterwards Archbishop) Temple, and Arthur Hugh Clough. Mr. Steele was still in harness when Dr. Paterson became Rector, but in 1867 he withdrew from the more laborious duties of his post, while still visiting and giving lectures in English Literature up to within a few months of his death in 1871.

The engagements of so active a life left no leisure for authorship, but as a critic and reviewer Mr. Steele showed taste and skill of a high order. His library was far beyond what one might have judged possible for a man of his means—his salary was never more than £250, and reached that figure only in his later years—and he kept himself well abreast of all new movements and discoveries in letters and in science. Throughout many generations of students the name of Steele was a tradition and an inspiration, and his memory was kept green by the institution of the Steele Prize, awarded on a competition in his favourite subjects, Classics and

English, the gaining of which was regarded as the Blue Ribbon in Moray House.

Walter Strang was the senior member of the Moray House staff by date of appointment, though not in age, when Dr. Paterson became Rector. He was born in Edinburgh in 1825, and his family having removed to the Vale of Leven shortly afterwards, his education began at the Parish School there, under a highly gifted and accomplished teacher. He early showed his bent, and after leaving school studied music under Mr. Alfred M'Lure in Glasgow. Music classes were then being conducted at various centres by Dr. Joseph Mainzer, and in one of these held in the Vale of Leven Walter Strang obtained the first prize, and was recommended by Dr. Mainzer for the office of Precentor in St. Bernard's Free Church, Edinburgh. This he accepted, as offering opportunities for continuing his musical education, and he studied Musical Theory at the University under Professor Donaldson.

In 1847 Mr. Strang was appointed Lecturer in Music in the Free Church Training College, a post which he accepted in preference to another offered him at a higher salary, on account of the advantage which it presented of his being sent by the Committee to London to study for a year under Dr. Hullah, whose system was then the last word in the teaching of music. There he also took singing lessons under Signor Crevelli, a master of some repute, who tried hard to turn his ambition towards the concert platform or the stage, where his great natural gifts promised a distinguished career. But Mr. Strang's inclinations lay not in

that direction, and in the session of 1848 he began his work in Moray House. He was only twenty-three years of age, but his natural qualifications were of the highest, and his preparation had been thorough, including the experience of teaching classes in King's College and the Royal Training College, Westminster. In December of the same year Mr. Strang was appointed Precentor and Choirmaster in St. George's Free Church, a post which he held for over thirty-five years.

When Mr. Strang entered upon his work in Moray House only two hours weekly were given to music. In addition to lecturing to the students, however, his duties included teaching the pupils and the newly-created Pupil Teachers of the Practising School, and visiting Free Church schools to superintend the musical instruction. In addition, he had to conduct at least four evening classes, mainly for the training of precentors for the churches. At the close of his first session a musical exhibition was given—the precursor of many—by the pupils of the Practising School, at which the members of the Education Committee were present and expressed much satisfaction.

The College records show that under Mr. Strang's leadership music soon began to receive more attention and encouragement. Sanction was given for the purchase of two pianos, "not to cost over £40," and money was granted for the providing of music books. The two weekly lectures were increased to four. The Committee decided to award a bonus of two guineas to all students who obtained the mark "Good" or "Excellent" in music at the Government examinations. As time

went on, and Mr. Strang's duties increased, Miss Millar (now Mrs. J. Kennedy) was appointed to assist with the women students. He resigned office in 1894, having completed the long period of forty-seven years' service, and was succeeded in Moray House, as he had already been in the Precentorship of St. George's, by the accomplished and scholarly Walter Hately.

Mr. Strang was well known to a wider circle than that of Moray House through his Church work, his music classes, and his long tenure of the office of Precentor to the General Assembly. Apart from his professional work he was a man of many interests. He was a keen angler, an ardent golfer before golf became a vocation rather than a pastime, a good shot, and an enthusiastic yachtsman. Besides being a man of the open air in these respects he had a fine appreciation of natural beauty, and his sketches of scenery received high praise.

As a lecturer Mr. Strang was a favourite with his students. He was always bright and breezy in manner, punctilious in courtesy as in dress, and kindly and patient with the unmusical. The relief from concentrated study brought by the music hour sometimes revealed itself in an exuberance of spirits on the part of the men, but he was ever courteous and slow to take offence, more careful to prevent the thoughtless from getting themselves into trouble than to stand upon his own dignity. No teacher covered his prescribed field of study more completely than Mr. Strang. All the vital points were thought out beforehand, and when he said, "Take this down, gentlemen," the student was wise who did so. If those points were faith-

fully " taken down " in his notebook and recorded in his memory, and duly brought up again as demanded in his examination, such a one might count himself as sure of a 100 per cent. pass in his music paper as any one can be of things still in the future.

Mr. William Lees, M.A., the " loved and learned Lees " of our rhyming chronicler, although appearing on the list of the staff for the first time along with Dr. Paterson, was not appointed till a short time after the Rector. He held office from 1864 till 1903, a period of almost forty years.

He was born in Edinburgh in 1833, his father being Mr. George Lees, LL.D., a distinguished graduate of St. Andrews. He was educated at the High School and the University of Edinburgh, where he took the degree of M.A. On completing his Arts course he held for some time a private tutorship in Paris. On his return to Edinburgh his first public appointment was that of Mathematical Lecturer in the School of Arts, now the Heriot-Watt College, a post which he filled for many years, giving much valued help to hundreds of keen young artisans and others in their struggle for self-improvement at a time when facilities for this were not so abundant as they are to-day. He also lectured in the Surgeons' Hall on Natural Philosophy, a subject which was then on the curriculum of the Royal College.

In 1879 Mr. Lees was a candidate for the chair of Mathematics in Edinburgh University, then vacant through the death of Professor Kelland. In addition to the cordial support which he received

from more influential quarters, his Moray House students did all that they could to further his candidature, and if a strongly-worded and well-meant testimonial from them could have influenced those who had the appointment in their hands, Lees would surely have filled the chair. But it was otherwise ordered, and for almost another quarter of a century Moray House remained the scene of his labours.

It is rare to find a teacher who takes so much real delight in the details of his subject as Mr. Lees did. When he drew a circle on the blackboard for some geometrical demonstration it was usually as " round as Giotto's O," and inevitably called forth the applause of the class, his own face beaming the while at the perfection of its roundness. When a specially good algebraic solution was offered, it appealed in the same way to what was really an artistic appreciation of fitness, and he would murmur, " Very neat, very neat indeed ! "

The teaching of physics was introduced into the College upon the initiative of Mr. Lees himself, at a time when it had been removed from the Government syllabus as not being a necessary study for " elementary " teachers. When the subject was later restored to its place, the requirements made no great draft upon a profound scientific knowledge, but within the limits prescribed his demonstrations were admirably clear and illuminating. And throughout all his teaching there was the charm of a genial play of humour and a natural sweetness of disposition which was irresistible. No student ever passed through his classes without developing a real affection for Mr. Lees.

In his private life he had many interests. He was a keen golfer and an expert fisher. He was fond of sailing, and his holidays were often spent abroad, his travels extending to Norway, the Mediterranean, the Holy Land, Constantinople, and in his later years to America and the Falls of Niagara.

"Kennedy the polished," as Alexander Jeffrey calls him, was a distinguished member of the Moray House staff, and became still more distinguished as an educationist after he left it. William Kennedy was a native of Forfarshire, and was born in 1832. He began his professional life as a Pupil Teacher in Dundee, where he had the advantage of serving under an excellent teacher, but his higher education was mostly gained by attending private classes. During the winter months he also conducted an evening school. He was a student in Moray House during the sessions 1851–52, and thereafter was appointed to the Free Church School of Dunipace. His next post was that of headmaster of Ladyloan School, Arbroath, where he soon gained a wide reputation for the excellence of his work as a teacher. In consequence of this he was selected by Mr. Sime, then Rector of Moray House, as Head of the Practising School there in 1858, without his having made any application for the post. He afterwards became a lecturer in the Training College in English and History, sharing the work with Mr. Steele, and, after the death of the latter in 1871, filling his place as regards those subjects. In the meantime he was enabled to take classes at the University and complete the degree of M.A.

Mr. Kennedy was an active member of the Educational Institute of Scotland, and in 1865 occupied the presidential chair ; he afterwards held the office of Secretary. In this connection he was able to do yeoman service in combating the tendencies embodied in the Revised Code, and was helpful in promoting the movement which resulted in the Education Act of 1872.

That Act was indirectly the cause of his severing his connection with Moray House, for when School Boards were instituted he was chosen as Clerk by the largest of these, the School Board of Glasgow. A farewell meeting was held in Moray House on May 13, 1873, when Mr. Kennedy was presented by his colleagues and students with a silver tea service. Mr. Crawford, later a member of the staff for some years, spoke on behalf of the students, and the presentation was made by the Rector, members of the Education Committee also sharing in the proceedings.

As Clerk to the Glasgow School Board Mr. Kennedy showed organizing powers of the first rank, and was quickly recognized as the leading authority in Scotland on educational administration. His exceptional ability was evident from the beginning, and at an early stage it was said of him that " he might be the Clerk of the first Board, but he would be the master of those which would follow "—a prophecy which was amply fulfilled. In recognition of his public services in this sphere Glasgow University in 1888 conferred upon him the honorary degree of LL.D., and he was presented with a complimentary address and entertained to a banquet by teachers and School Board officials

under the presidency of the Chairman of the Board, Sir John Neilson Cuthbertson.

To students of a later date than 1873 Dr. Kennedy's name was familiar mainly through his admirable little manual of Mental Arithmetic, which was long used in the College. To master this was to conquer the terrors of the Mental Arithmetic paper at the Government examination. But Dr. Kennedy entered upon a second period of unofficial connection with Moray House, which made his genial presence once more as familiar as his name. He was the leading spirit in the formation of the Moray House Club in 1877, and became its first Secretary, while the President's chair was filled by Mr. Russell, editor of the *Schoolmaster*, who shares with him the honour of founding the Club. Two years later Dr. Kennedy was chosen President. His retiring address, on "Moray House and its Surroundings," which has already been mentioned, was of outstanding interest, and was issued by the Club in pamphlet form. Dr. Kennedy was always sure of a warm welcome when he appeared at the annual gatherings of the Club, and his death in 1891 was much felt by his fellow-members, many of whom had been students under him in earlier years.

A notable figure in Moray House for forty years was Mr. Gilbert Graham. Although not on the College staff during Dr. Paterson's rectorship, he was none the less a colleague, since the Rector was the head of the Practising School as well as the Training College. Gilbert Graham was a native of Girvan, where he was born in 1823. He

was educated at the Parish School there, under a master of some distinction, and at the age of sixteen was placed in charge of a small school at Kilkerran. Soon afterwards he removed to Edinburgh, having been appointed to Pilrig School there. He "came out" at the Disruption, and followed Dr. Chalmers in the historical procession from St. Andrew's Church to Tanfield Hall, a fact which he was wont to recall with great satisfaction. While in Edinburgh he attended classes at the University, but before completing the Arts course he was appointed to the Free Church School at Nairn, and afterwards to that at Dunoon, winning high appreciation as a skilful and successful teacher. His reputation brought him under the notice of Dr. Candlish, through whose influence he was appointed to the staff of the Edinburgh Normal School, apparently in 1851. He is mentioned as being Headmaster in 1852, the second master at that time being Mr. (afterwards Dr.) Robert Ferguson, who was for some time Science Lecturer in the Training College, but before Dr. Paterson's appointment had left to take charge of the Edinburgh Institution. Under the Government scheme of Training College Lectureships Mr. Graham became Lecturer in History and Geography in 1856; but on the rearrangement which took place before Dr. Paterson became Rector, he was again transferred to the Practising School as Headmaster, a post which he filled with much distinction until his death in 1891.

Mr. Graham was a man of culture; his reading was extensive and his memory tenacious and exact. As a teacher of senior pupils he was marvellously

interesting and impressive. With a peculiarly incisive and clear style of expression, an unusual felicity of phrase, a fund of dry humour, unexpected depths of tender pathos, a thorough mastery of the Socratic method, and, upon occasion, of a rapier touch of sarcasm, which few cared to call forth, he was listened to by the largest classes with an almost strained attention and interest. To see and to hear Mr. Graham during his History lessons was an experience which a young teacher could never forget, and which, if it did not suggest despair of reaching that level, was an infallible stimulus to effort in raising his own.

There were others who, during what we may call the " middle term " of Dr. Paterson's rectorship, did much to give distinction to Moray House by their scholarship and by the high standard they set in their various subjects, but whose period of service was comparatively short. Of such was Victor Richon, B.A., an accomplished scholar and an outstanding figure in the College in his time. Had he been working under a reasonable syllabus he would have counted for much more to the students. French, however, was in those days treated as a dead language, and a student might, and often did, obtain a high pass in his examination without being able to speak a word of it intelligibly. Yet to those who loved his native tongue and had already some proficiency in its use Richon counted for much. While quick of temper he was scrupulous in courtesy and generous in making allowance for error, and in such cases of misunderstanding as will occasionally occur with students

he seemed to take more pleasure in offering than in receiving an apology. Victor Richon fills an honoured niche in the memory of many.

Then there was James A. Melville, M.A., who succeeded Dr. Kennedy as English lecturer. Nervous and high strung, meteorically brilliant, and a master in his subject, he set a high standard before him, and was an inspiration to all who loved books. Working within narrow limits he yet managed to preserve a wide outlook, and exercised a tonic effect upon the students' ideas of literary expression. As a student under and afterwards an assistant to Professor David Masson, one of the finest exponents of Literature in theory and in practice, he carried with him into Moray House ideals worthy of the best traditions of that College.

Somewhat junior to Melville but of the same period was John H. Crawford, M.A., assistant to the Rector and junior lecturer in Classics. Crawford was essentially the man of letters, fastidious in expression, dreamy and absent-minded at times, more at home in the world of books than in that of men. His influence on the student who could appreciate and understand his temperament was of the finest. His time of service was short, as he left to enter the ministry of the Church of Scotland, and became parish minister of Abercorn. Had not his career been cut short before his prime he would certainly have made his mark as an author, situated in a sphere not incompatible with literary leisure. A small volume of poems, "Summits of the Soul," marked by depth of thought and

felicity of expression, gave promise of a harvest destined never to be reaped.

On the distaff side of the house Dr. Paterson had the good fortune of being no less ably supported by his staff. On this side the most outstanding figure was Miss Margaret Smith. Miss Smith joined the staff as early as 1853, when she was appointed to the charge of the Boarding House in St. John Street and of the Domestic Economy Department of the College. Her predecessor in office, Miss Stevenson, was then promoted to the post of Lady Superintendent, and the room in the College was assigned to her which had formerly been used as the masters' sitting-room. It is specially recorded that a carpet was provided for the room, and that the masters were to betake themselves to the Library upstairs.

In January 1864, at the same meeting of the Education Committee at which Dr. Paterson was appointed Rector, Miss Smith was promoted to Lady Superintendent, Miss Stevenson having resigned. From that date until her death in 1894 Miss Smith filled that office with distinguished efficiency and success.

It is impossible for one writing as from the men's side of the College to give an adequate expression or even to form an adequate appreciation of all that those thirty years of service meant to the women students, and to the Rector as responsible for them. It is little to say that both as a lady and as a superintendent Miss Smith was admirable. She was a capable and practical manager, of unmistakable dignity and at the same

time of a most sweet and gracious courtesy to all. She embodied, indeed, many of the qualities which marked the Rector himself, in her high standards of conduct and of duty, her personal influence over the students, her gentleness in control, and her personifying in herself those high qualities which she encouraged and fostered in others. Her interest in former students was akin to that of the Rector, and at the gatherings of the Moray House Club Miss Smith was always near the focus. To the women students the memory of Miss Smith takes a place very near to that of Dr. Paterson, and it is not too much to say that in his brilliantly successful management of Moray House as a mixed college she was probably the most valuable assistant on his staff.

Miss Smith's successor as Lady Superintendent was Miss Maria Shanks, another of that distinguished band of colleagues whose influence combined with that of the Rector to make Moray House all that it was. Miss Shanks's connection with Moray House began before that of Dr. Paterson, and continued until the date of his retirement. She was a native of Arbroath, where the name has long been well known and respected, and on her family removing to Edinburgh she entered the Practising School as a senior pupil. This was during the rectorship of Mr. Sime, Mr. Graham being then headmaster. She closed her school course as Dux of the school, receiving the coveted gold medal from the hands of the venerable Dr. Candlish at the closing exhibition in the Free Church Assembly Hall.

Miss Shanks entered the Training College as a student in 1863, her junior year being spent under the charge of Mr. Sime, and her senior year under that of the new Rector. On the completion of her training in 1864 she was appointed by Dr. Paterson as an assistant in the senior department of the Practising School. There she displayed an ability which soon led to an important step in promotion, that of part-time lecturer to the women students in the Training College, and after proving her quality thus she was transferred to the regular staff. There her work was mainly in the subjects of English, History, Geography, and Arithmetic. Her teaching was of a high order and a distinct individuality, emphasizing the qualities of neatness and precision in form and expression, together with that accuracy and thoroughness which was of the essence of all Moray House work.

Only those who actually studied under her could give adequate expression to the influence of Miss Shanks upon their mental development, and upon their after skill in teaching those subjects which they had learned by her methods. Many of her personal qualities, however, were patent to others. Outstanding among those were the brightness and vivacity of her manner and the charm of her conversation, the definiteness of her opinions and the almost fastidious clearness of their expression. The warmth of her feelings to her old students, and of their response, was evident at the Moray House Club meetings, which she attended faithfully. In the general work of the Club she took a deep interest, and gave generously of her time and her labour in its furtherance.

Miss Shanks's service of more than forty years, under a Rector who embodied her highest educational ideals, was a great contribution to the influence of the College. Having retired along with the Rector in 1907, she lived to enjoy a well-earned resting time of ten years, and passed away only a few weeks before her honoured chief, leaving a grateful memory to hundreds of women teachers throughout Scotland and far beyond it.

These names do not complete the roll of the Moray House staff during Dr. Paterson's rectorship. Others will arise in the memories of readers. There were some the nature of whose work constituted them visiting rather than regular teachers of the College. There were a few whose period of service was short. There were several the omission of whose names must be put down to the accident of the writer's want of sufficient knowledge to speak of them. And there were still others who were transferred from the Old to the New Moray House, and whose position as members of the present staff ought to secure for them immunity from these reminiscent evaluations. But those who have been thus briefly and inadequately mentioned, the greater lights, constitute a remarkable constellation. Considered from the length of their service alone the group is remarkable, and presents a time record which it would surely be hard to beat. This permanence in the personnel indicates stability of management, and suggests the existence of a feeling of corporate unity and of common aim in the College in no ordinary degree. The relations of all to their Head, according to many indications,

were of the happiest character, and it is certain that Dr. Paterson was no less proud of his staff than they on their part were proud of their Rector. His spirit suffused the whole of their work, the effect upon the student being that of an all-pervading atmosphere which breathed itself through every subject of the curriculum, and that to a degree which would have been impossible with a staff of a more fluctuating personnel. There can be no doubt that Rector and staff were well matched, and worthy of each other.

CHAPTER IX.

THE RECTOR AND THE MORAY HOUSE CLUB.

THE formation of the Moray House Club was an event of some significance and also of considerable importance in the career of Dr. Paterson. Although its name, happily selected, was the "Moray House" Club, yet in reality it soon became a "Maurice Paterson" Club. Under any rector the Moray House Club would doubtless have appeared, inspired by the common friendships and the common memories which two years of study and comradeship call forth. The College alone would have sufficed to make such a club desirable, to continue and to strengthen the friendships of the days spent within its historic precincts. But the strongest bond of all to bring together those who had once studied in its classrooms was not that of the place or of the common work, but of the common respect and esteem—veneration is not too strong a word—for the Rector.

From its inception the existence of the Club was a matter of great satisfaction to Dr. Paterson. That the old students should show in this way their interest in their College could not fail to give deep pleasure to its Head. To him, however, it

was merely the College Club. With his profound modesty of character it could mean to him nothing more than that. But to the members that which gave point and interest to the annual meetings, and which drew them year after year from far distances to the old place, was not so much the hope of meeting old classmates, who might or might not be present, as the certainty—for Dr. Paterson rarely missed a meeting—of receiving the cordial handshake of the Rector, and of hearing his voice once more, were it only in presenting some official report for adoption. The Rector was the soul of the Club, its *ratio essendi*, and he was the only member of it that did not know the fact, and would have been incapable of believing it if it were told him.

At its formation the Club aimed at being an ordinary College club, like scores of others. The membership was open to those who had attended its classes before Dr. Paterson became its Rector, and even before the College had migrated to Moray House. But before it had been long in existence it began to assume the character mentioned, that of a "Maurice Paterson" society. Those who had been students under the Rector now came to know him in a new capacity, and to appreciate traits of character in him which the old official relations did not fully reveal, while the students of earlier days who made his acquaintance for the first time became no less his admirers and friends. The final evidence of the degree in which he was the real centre of the Club was seen at the close of his official connection with the College. Although Moray House still remains a Training College, the roll of membership of the Moray House Club

closed with the admission of the last class taught by Dr. Paterson. It can no longer expand unless by the accession of some who were previously eligible.

The Club still serves a useful function and carries on useful work. It still provides opportunities of meeting in social intercourse old College companions and friends. But to a very large degree its meetings have changed their character —unintentionally, but inevitably. Their most attractive feature is no longer an inspiring presence but a revered memory. Yet even this is a precious possession and bond of union in the Club.

The foundation of the Moray House Club dates from 1877. Dr. Paterson had then been Rector for over a dozen years; there had been time for him to settle into his stride and to put into practice, so far as Government restrictions would allow, all that he had learned or discovered of the best methods of training young teachers. Already over a thousand of his students were at work in their profession at home and abroad, and not a few had won distinction therein. Moray House had made itself a name, and Moray House men and women were justly proud of their College. From that it was an easy transition to seeking some permanent link with it and with one another. As teachers they had their place in the local associations and the annual meetings of the Educational Institute of Scotland. But such meetings only suggested the desirability of something more. And so it came about that a number of Moray House men, who had gathered in Edinburgh principally for the annual meeting of the Educational Institute, arranged to

breakfast together in the Café Royal on the morning of Saturday, September 22, 1877. It is nowhere recorded which of that company had taken the first step in the matter. Probably the main part of the credit is due to Dr. Kennedy, Clerk to the School Board of Glasgow, and formerly a lecturer in Moray House, and Mr. Russell, Woolwich, editor of the *Schoolmaster*.

It seems fitting here to devote some space to the doings of this Club, and that for obvious reasons. The main reason, however, is its close connection with the Rector for over thirty years, and the pleasure and encouragement which he undoubtedly derived from its formation and from the various ways in which it strove to develop the sense of corporate unity among the students and the former students of the College. And besides all this, some of the most gratifying and memorable events of Dr. Paterson's career were so closely connected with the Moray House Club that they may be most naturally referred to in the story of the Club itself.

The earliest record of the Club stands as follows—

> Saturday, September 22, 1877.— A meeting of former students of the Normal School, Moray House, was held in the Café Royal, Edinburgh, for the purpose of considering the propriety of forming a Moray House Club, which might be the means of enabling the members to testify their regard for their Normal School, and of preserving and promoting friendly intercourse.

Then follows the list of those present, thirty-two in all—names not undistinguished in the roll of their profession in their time, and not unworthy of being recalled. They were—

J. Anderson, Gilmerton; W. Angus, Glasgow; J. Boyd, Dysart; George Baird, Dundee; J. Buchart, Dundee; A. Cormack, Dumbarton; Robert Donaldson, Leith; James Dundas, Coltbridge; W. Dunlop, Galashiels; J. Ellis, Bridge of Earn; John Ferguson, Newport; J. Forbes, Springfield; J. Greig, Broughty Ferry; T. Jeffrey, M.A., Edinburgh; W. Kennedy, M.A., Glasgow; M. M'Naughton, Beauly; D. Nelson, Newtown St. Boswells; James Nicholson, Carnoustie; D. Nicol, Errol; J. Niven, St. Monans; J. Proudfoot, Kinross; J. Richardson, Falkland; J. Robertson, Dunfermline; G. Robertson, Edinburgh; John Russell, Woolwich; W. Sim, Broughty Ferry; T. Sime, Kilconquhar; Adam Traill, North Shields; James Watson, Edinburgh; J. R. Whitton, Cape Town; W. B. Whittet, Broughty Ferry; and George Yule, Edinburgh.

After breakfasting together, this representative group of Moray House men held a formal meeting, with Mr. Russell as chairman, and the Club was constituted, with Mr. Russell as President; Mr. Alexander Ramage, Rector of the Free Church Training College, Aberdeen, as Vice-President; Mr. (afterwards Dr.) Kennedy, Clerk to the School Board of Glasgow, as Secretary; and Mr. James Watson, formerly of Broughty Ferry, as Treasurer. A Committee was appointed to draw up a constitution for the Club, which with unconscious humour is described as a "Code of Regulations." This Committee met on April 13, 1878, when the rules were adjusted, and ordered to be printed and circulated for further consideration. A second meeting of the Committee was held on the 14th September, when an important amendment was adopted, opening the membership of the Club to all teachers in Moray House as well as students. Without this change it would have been impossible for the Rector to become a member.

The first meeting of the Club as thus constituted was held on the 20th September ; in the minute of the meeting it is described as the second annual meeting, although subsequent annual reports bear the legend, " Founded 1878." At this meeting the number of members enrolled was stated as eighty-five, and with full confidence in its further growth the Club decided on proceeding at once to " testify their regard for their Normal School " in a very practical way. They resolved to award prizes of £5 each to the students at the head of the list of men and women respectively in the Government's Admission Examination in July, the results not having been then announced, and of £10 each to those gaining the first places in the following December examination of Junior Students. After two years' experience the same amount of money was spread over a larger number of prize-winners, but the total was continued unchanged until 1885, when the foundation of the Club Library opened another avenue of usefulness, and the prize fund was reduced to £20. This grant was continued, with certain necessary changes to suit altered conditions, as long as Moray House was presided over by Dr. Paterson.

The second aim, that of " preserving and promoting friendly intercourse," was not lost sight of. In addition to the annual breakfast, on the date fixed for the annual general meeting of the Educational Institute, the annual meeting of the Club on the previous evening soon began to assume the form of a conversazione, and this feature, rather than the business aspect of the meeting, has been most effectual in furthering the desired end.

In 1880 Dr. Paterson was elected a Vice-President, and his counsel was thus made available in the ordinary business meetings of the Club committee, with the happiest results.

In 1882 Dr. Paterson was called to fill the presidential chair, and at the meeting of 1883 he, as retiring President, delivered an address which had a permanent influence upon the future work of the Club, and at the same time helped to establish him in the unique place which was being tacitly accorded to his personality by the members. The address was as follows—

It will be twenty full years in January next since my connection with Moray House first began. That is more than half of the time during which it has existed as an educational institution, and my incumbency has extended over a period nearly as great as that of all my three predecessors put together. One of them, Mr. Fulton, died at his post, revered and beloved. The other two still survive, but both have hung up their professional arms and retired from the arena of active duty—Mr. Oliphant carrying with him the well-earned respect and gratitude not alone of an important section of former Moray House students, but of the whole community among whom he lived and laboured so long. The career of the other—Mr. Sime, I mean—has been shorter than Mr. Oliphant's, but it has been a singularly honourable and prosperous one; and I suppose it is no secret that he bears with him into his retirement as the fruit of his ability, industry, and success, a larger share of this world's goods than often falls to the lot of the members of our profession. I am sure we all heartily congratulate him. It has been my lot to continue at my post; and as I cannot say as the Roman poet did long ago—

> " Go where I will, unceasingly I hear
> A voice that whispers in my well-rinsed ear,
> ' Cast the old horse in time, before he fall
> Dead lame, and halt, the gibe and jeer of all,' "

I am not disposed to begin to apologize just yet for still being here.

To wield the influence that belongs to my position might well satisfy a large, if not the largest, educational ambition, and if the highest ends for which life is worth living are not served in connection with it, they would not be served in any other sphere, no matter how lucrative and honourable. Notwithstanding labours which have sometimes been tolerably abundant and engrossing, I have been blessed with singularly good health ; for, excepting a few weeks at the close of my first session, when there was a temporary collapse, I know not that during that long time I have been detained from duty by a single day's illness.

In many other respects also my lot has been cast in pleasant places. Church Committees are not always popular in assemblies of teachers, and, as is the case with committees even of teachers themselves, there has sometimes been more or less ground for complaint. I have in this respect been highly favoured. From all the members of our Managing Committee I have received the utmost consideration and many marks of kindness. There have been no jars or bickerings between us. Ready, I trust, always to show becoming deference to their wishes, I have never had to complain of unnecessary interference or over-management. To the Conveners of the Education Committee, all former and present students, as well as myself, are under deep obligation.

It was an honour to Moray House that the late Dr. Candlish, to whom even those who had the least sympathy with his ecclesiastical views could not refuse a tribute of admiration, expended on it so much of his time and labour and thought. In 1864, when I entered on my duties here, his recent appointment to the Principalship of the New College had made it necessary that he should leave the management of educational matters in the Free Church in other hands. In the brief interviews it was my privilege to have with him, I found evidence that there was no part of the work from which he was about to withdraw to which he was more unwilling to bid farewell than the oversight of Moray House. Even when his official connection with us was at an end, we could always count on his enlightened and large-hearted counsel and sympathy. When success had been achieved or improvements carried out, his congratulations

were sure to be forthcoming; and equally ready was his kindly remonstrance if he seemed to see traces of backgoing, or conduct likely to sully the fair fame of the school.

To the late Dr. Main our obligation is of a different kind. *Si quæris monumentum circumspice.* The work he did for us I know no other who could have accomplished. The task he set himself—that of virtually remodelling the Training College so far as buildings were concerned—was one which might well have dismayed the most enthusiastic educationist. The Normal School system at the time was believed by some to be doomed to speedy extinction, the interest of the Free Church had been more or less cooled by the transference of her schools to the Boards, and no assistance of any kind was to be expected from the Education Department in London. Yet Dr. Main did not flinch from the undertaking. Before all was over, it was found that more than £10,000 was required; but such was Dr. Main's unwearied interest, and such the weight his judgment carried with those who had the disposal of the funds, that, before his lamented death, by far the largest part of the sum had been paid, and the result now is that H.M. Inspector of Training Colleges has again and again stated that none of the institutions with which he was acquainted was, since the erection of our new buildings, in equally favourable circumstances with Moray House for prosecuting the work for which they exist.

Of the others—Dr. M'Lauchlan, Dr. Nixon, and Mr. Mackenzie—who have been, or still are, charged with the management of our affairs, I shall say no more than that the time and labour they have bestowed on our interests have been given ungrudgingly and without stint, and that they expected or sought no personal or denominational advantage from their connection with our affairs.

Of the Department in London there is not a word to say in the way of complaint. Our intercourse with them has all along been of a pleasant and amicable kind. Questions submitted to them have been dealt with in a fair and courteous spirit, and though sometimes their decisions appear to us to be wrong, and their admonitions undeserved, we have found it best to receive them with meekness, and as speedily as possible to forget the temporary irritation they may have caused.

I never was an enthusiast for a Scotch Board of Education sitting in Edinburgh. Still, I have felt that those who govern us, who, in the last resort, regulate all our affairs—our course of study and, to a large extent, the whole treatment of our students—are far away from us, and our intercourse is less and of a more formal kind than I venture to think is advantageous to the educational interests involved. I am not without hope that the day may come when closer relations may be established between those at the head of our educational affairs and those who are charged with the training of teachers throughout the country. The circumstances of France—educational and other—are doubtless very different from our own, yet something resembling those conferences between the Ministry of Education with its high officers and the Normal School authorities, which now form part of the wonderful educational system which has so suddenly sprung into being in that country, could not fail, I believe, to be fruitful of good results. . . .

I feel confident that we should have some things useful to suggest on a good many subjects, such as the Training College syllabus of study, dangers incident to particular modes of testing the work of our students, and, finally, as to the practical working in Scotland of the combined system of University and Normal School training, which is an entirely new thing, and cannot, I believe, be placed on a perfectly satisfactory footing without conference among all the parties interested in its settlement.

In 1864 the cry from Training College teachers and students alike was, if not for more, at least for higher work. In a student's magazine of the time I remember it was gravely advanced as a defence of the flirtations which seem to have been prevalent and strongly disapproved of, that the course of study was so elementary, and the requirements for the Government examination so meagre, that really the students had nothing better to do than indulge themselves in the way I have indicated. No student would venture, I think, to plead the want of work now, if indeed its superabundance was not made an argument for the same objectionable conduct.

It was in 1862 that the requirements of the syllabus were lowered. The alternative subjects, including Latin, Mathematics (beyond quadratics and the Fourth Book of Euclid), English Literature, and Physical Science, one of

which up to that time a senior student might select, were entirely discarded. The onward movement of educational improvement which had been gaining strength almost from the beginning of the century had received a sudden check. It was proposed to confine the instruction given in Government-aided schools to the barest elements, and for administering this pauper's dole—for, indeed, that comparison was used—teachers were needed of a less highly educated type than the Training Colleges had hitherto been producing.

It is matter for congratulation that the action of the Committee of Council in London made no change in the convictions of those charged with the management of this Training College as to the best discipline for those aspiring to the teaching profession, as it made none, for a time at least, in the demand of the better schools in Scotland, sometimes in most unlikely places, for teachers equally competent with their predecessors to prepare pupils in University subjects; and, accordingly, during all the years from about 1862 or 1863 to the passing of the Education Act, which, without offence to any, may be designated the Dark Ages of our recent educational history, Classics, and afterwards French, and one branch of science were as diligently taught, and I think I may say by most as eagerly studied, as they had been before. In the University records of those who have taken honours at graduation, the number of Moray House students is not inconsiderable; and I think it will be found that the majority, if not the whole of these, sprang from the period when Classics and other higher subjects were cultivated here without bringing a single mark in the Government examination—"when it was all for love and nothing for reward." Indeed, during all the time that Latin had no place in the Government requirements we gave to them who could avail themselves of it a wider and more advanced course of reading than is possible now when the portions we must read are all prescribed for us. Now we have the higher subjects all back again in our syllabus, and new ones to boot, and no student has much chance of standing well either in our classification or the Government's without a knowledge of those higher subjects equal to, if not greatly in advance of, what was requisite before. Progress in education—like the history of a nation, and, indeed, of the race—is seldom a straight line. Rather it is one of those circular or spiral

movements which carry you back, as it seems, to the same point, or beyond it, from which you long ago set out, and then once more shooting ahead, perhaps, for another similar movement, but, let us hope, greatly in advance of that which preceded it.

As to the ladies of these earlier years, I have occasional misgivings as to whether we did not do them less than justice, in the way of extending and liberalizing their studies. Maintaining, as I do, with Lady Psyche and Lady Blanche in the Laureate's *Princess*, " that, with equal husbandry, the woman were an equal to the man," I can scarcely explain now why we did not attempt to shed this additional lustre on our College, for it would have been the first, perhaps, where the thing had been done—that the ladies who came to us might say, " Here might we learn whatever men are taught." Had we but dared, when there was better opportunity for it than now, to " leap the rotten pales of prejudice," what might we not have seen? Since I entered on office here, the higher education of women has gone forward, upward, by leaps and bounds, and I confess I should have liked if more of our lady students had been capable of taking a share in it similar to that which our young men have done in the higher schools for boys. Our Club numbers amongst its members a fair sprinkling of " sweet girl-graduates " with or without the " golden hair," but there might have been more, and I hope in future there will be more. . . .

And now of the students themselves during all these years—what shall I say of them? Some 1,800 in all have come and gone within my time. A goodly number and a motley, gathered from " every airt the wind can blaw," and speaking all the dialects nearly of broad Scotland, and England as well, from Land's End to Ultima Thule. . . .

What an endless variety of dispositions, tastes, and characters we have had! I wish I could do anything like justice to them all. In his quaint way Fuller bids the teacher study his pupils' natures as carefully as they their books. He thinks experienced schoolmasters may quickly make a grammar of their scholar's natures, and reduce them all (with few exceptions) to their general rules. The ingenious and industrious is one class, to whom a frown is as bad as a whipping, a whipping is like death, who are whipped by shame for a week when the master has whipped them but

once. Such natures he enjoins us to use with gentleness; I hope we did so, for we have had many of that sort. His second class, I fear, has not been unknown among us. They are the ingenious and idle, who think with the hare in the fable, as Fuller puts it, that since they are running with snails—for so they count the rest of their schoolfellows—they shall come soon enough to the post (that is, a high place in the Government examination), though sleeping a good while before their starting. "Oh! a good rod," he adds, "would finely take them napping." That remedy we have not tried yet. Moray House has always been strong in Fuller's third class, and I am thankful for it. They have no brilliant parts, but then they are hard-working and diligent. At first they are muddy-headed, he says, like strong wines so long as they are new; but by and by, when they have been clarified by age, they prove the best. Like the rough and rugged diamonds of India, these natures are rugged and dull to begin with, but they afterwards acquit themselves the jewels of their country. Of the invincibly dull, and, at the same time, invincibly negligent, politeness—not to speak of truth—would forbid me to put the supposition that we have ever had a single specimen. The entrance examination, shall we say, winnowed all of them out. All the whetting in the world, says Fuller, could never set a razor's edge on that which hath no steel in it, and pupils or students who answer to that description he assigns over to other occupations than those of learning. One youth must have judged himself to have belonged to this class, for, after four or five months, he took Fuller's advice. He gave up attendance in the classes here, and when I inquired for him I found he had joined the police force.

I have scarcely anything but pleasure in reflecting on my intercourse with the whole of them. Many I have never seen since we parted company at the close of their curriculum. They turn up in most unexpected quarters; but wherever it be, there is none, I am thankful to say, with whom I cannot exchange the warmest and most friendly greetings.

And what of the 1,800 now? Some—alas! too many—have crossed the bourne—gone over to the majority—passed to "where beyond these voices there is peace." Of some of them—of not a few, indeed—one is tempted to say, "Oh, sir, the good die first," whether we add or not, "And

they whose hearts are dry as summer dust burn to the socket." Men like Archibald M'Glashan—a singularly lovable and well-beloved teacher—whose coffin and grave I think I still see loaded with the tokens of affection with which his pupils covered them in the Dean Cemetery some year or two ago; or like John Lamont more recently, who in the short space of two years, by his high and unselfish character, gained a place in the esteem and affection of the community among whom he laboured, which, but for personal knowledge of it, I should have regarded as utterly incredible; or like Donald Ross, whose remains only a month or two ago were interred with every mark of sincere sorrow in a quiet churchyard near Cape Town, prematurely cut off, but not before he had earned for himself at home the reputation of being one of the ablest and most intelligent of H.M. Inspectors, and extorted in South Africa, even from those who were bitterly hostile to his views, numerous tributes to his masterly and exhaustive report on the whole education system of the vast territory which he had surveyed.

As to the others—I cannot stay to speak of the strange eventful histories that many of them have had. The positions to which not a few have attained do abundant credit to themselves, and shed lustre on the Institution in which they received the whole or an important part of their training. But the race has not always been to the swift or the battle to the strong. "The strongest minds are often those of whom the noisy world hears least." They toil in obscurity in quiet nooks and corners, on remote and barren islands, men and women of no mean talents, with lofty aims and devoted characters. Let us not permit them to despond. Sterling worth and work shall live, and tell, and fructify in the generations to come, whether it be done—the work, I mean—in presence of "the madding crowd's ignoble strife," or in the "cool, sequestered vale of life," where "they keep the noiseless tenor of their way."

Of all the events of the last twenty years of Moray House history there is none to which I revert with more satisfaction and pleasure than the formation of the Club in connection with which we are met to-night. All honour to those who projected it. They deserve to live in the grateful remembrance of each successive generation of Moray House students and teachers. The substantial tokens of interest in their

successors bestowed by the Club from year to year have been referred to in the report, and I need scarcely say they are not the least valued of the benefits conferred on us. But they are not the only benefits. I count it no ordinary service the Club has rendered that they have succeeded in bringing the later generations of Moray House students, and their teachers too, into relation with those of an earlier date. "There were giants"—in the best sense—"in those days;" and it does us good from time to time to see and hear them. Pity more of these veterans have not yet been enticed to come among us and stimulate us to emulate their worthy deeds. A noble idea I regard it to attempt to bind the thousands of men and women who have studied within these walls into one great community or brotherhood, to establish sympathetic bonds between them all, and by the consciousness of the existence of these bonds to ease a little, if it might be, the heavy burden of life's trials and cares which so many of its members have to bear.

We have something—we have much to do, as it seems to me, in the way of letting it be known what the capabilities are of such an organization as that which this Club might become. The name "Club," I suspect, has frightened some away. It savoured, probably, of something of the nature of an annual carousal or a *Nox Ambrosiana;* and, indeed, if that were all we contemplated, no wonder shrewd Moray House students—who know about as well as any the worth of the pence—hesitated to disburse for the sole privilege of joining in that. But of course that is not our aim. We want to be friends to one another—all of us—from the earliest antediluvian to the most recent freshman, to help one another as we can, to sympathize with and stimulate each other; and he is no worthy son, nor is she a worthy daughter of this Institution who does not recognize it as worth some sacrifice to accomplish these ends. "Of all possessions," said Socrates, "a wise and good friend is the best," and here, by the paltry outlay of no more than two or three shillings per annum, each one of you may become possessed of three or four hundred of them—all wise and good, I hope. I challenge our friends from the West to parallel an investment that pays like that on Glasgow 'Change.

But I believe there are outlets for our energies, if not for our funds, at which, as a club, we have never yet looked,

and which might prove attractive to some to whom the proposal of merely conferring an annual boon on the Training College did not particularly commend itself. What do you say, for example, to a yearly or quarterly Magazine to circulate exclusively among the members of the Club, which, while ballasted by the weighty—not to say heavy—contributions of our veteran members, might furnish opportunity to promising tyros in literary composition to essay their powers, and thus prepare for their appearance in the wider outside field of literature? Wise heads may well be shaken at that proposal; but few, I venture to say, even of the most timid, but will admit that there is something in the proposal I am now about to submit, and with which I shall close these remarks.

In Paris there has existed for several years a great Educational Museum. Among its treasures is a library, said to be one of the most complete in Europe, and designed—almost exclusively—for those engaged with primary instruction. A year ago the happy thought took shape of organizing, in connection with this Museum, a circulating library, from which an ample supply of works in literature, science, and pedagogy might be had by teachers studying, with a view to advancement in their profession, in all parts of France, in Corsica, and even in Algeria, at no more expense to the borrower than the cost of returning the books by post. The plan has had a year's trial, and now the Inspector-General of Public Instruction reports that the institution has been a complete success. Between three and four hundred public teachers of all classes, professors of lyceums and colleges, primary school inspectors and inspectresses, had availed themselves of the privilege of borrowing. Six volumes only had been lost, but were readily replaced, and all were returned within the regulation period of two months, unless where application had been made for an extension of the time allowed. So enthusiastically had some of the borrowers—especially among the ladies, the Inspector-General tells us—gone in for the scheme that, by the first billet, they borrowed the full number of volumes—some 10 lbs. weight—which the regulations allowed them at one time. But 10 lbs. weight of literature or education they had found was not so easily stowed away, and experience had taught them wiser courses on the next occasion. Many incidents which

have occurred in the course of my experience suggest that a library of this kind—free of charge except for postage—in connection with our Club would prove an inestimable boon to not a few of our members. Why, take the subject of education alone. Till recently we had no educational literature worthy of the name. We scarcely have it yet, but it is growing and growing rapidly, both in England and America. I say nothing of French books on education, which, of course, every student now can read; or of German, in which the treasures are still more ample and valuable. From all of these many of our teachers are wholly shut out. They do not know them, to begin with; they are not able to purchase them, if they do; perhaps it is not worth while that they should, and yet they should read them. Those studying for degrees, whether ladies or gentlemen, I feel sure, would prize the help that might thus be given; embryo authors might have books of reference put within their reach for which they would apply to the ordinary libraries in vain; and, by the way, if we lighted on a man of true genius among us—having no other access to the public ear—why should we not, as other clubs have done, undertake to publish his work for him, and immortalize, it might be, both him and ourselves?

Let a sum be set apart each year to purchase books, let us advertise our well-wishers that donations will not be refused, and invite publishers to help us with presentation copies; some of our members—only, be it understood, at the end of long and useful lives—would no doubt remember us in their last will and testament; and whereunto the whole thing might grow, the most sanguine, I believe, would not venture to predict. Mr. Fawcett's Parcels Post has come in the nick of time to facilitate the project. House-room for the books, if you would trust us with their custody, might be found in the building where we are assembled, and one of our teachers or students could, for a small consideration, be found to see to the dispatch of the parcels, which until our members were greatly increased—and my idea is we should not have long to wait—would probably not exceed some fifteen or twenty per week. The plan is complete; I invite your favourable consideration of it.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatso-

ever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Let that verse be our motto, our watchword, our ideal, and Moray House shall never have occasion to disown us.

The scheme of a circulating library, thus suggested by the Rector, was enthusiastically adopted by the Club, Dr. Paterson himself doing yeoman service in securing help in money and in contributions of books. At the next meeting it was reported that sums amounting to £98 had been received, in addition to liberal donations of books from publishers and others. A year later the fund had reached £140, and a beginning was made, Dr. Paterson himself acting as librarian in addition to all his other duties, for a period of nine years. Many, if not most, of the books taken out had to be sent by post, and the office was no sinecure. But the work was in the interests of his old students, and that was enough for the Rector. In 1886 the number of volumes in the library was reported as 1,000, and five years later that number was doubled, while the number actually read each year amounted to fully half those totals. The Club library thus amply justified the expectations of its founder, and proved a great boon to many members in remote districts. And through the careful and judicious management of its affairs, first by Dr. Paterson himself, and later by Mr. Frank Spence and Mr. A. J. Merrilees of the Moray House staff, all expenses, both for the purchase of new books and the postages of those sent out, were met by an annual grant from the Club of £10, increased on special occasions to £15.

On the transfer of the College to the Provincial Committee it became necessary to make new arrangements for the library. The Club decided that it would best fulfil its function of educational usefulness by being handed over to the Committee, and the Committee on their part agreed to maintain it as a separate unit in the larger College library.

From Dr. Paterson's Presidential address and from the free social intercourse and the informal speeches at the annual meetings of the Club, many of the members felt that they had only begun to know the Rector as he really was. They realized, as they had not done before, that he was one of their own profession, wise in counsel and far-seeing in all things educational, lovable in his personality and eminently desirable as a friend. His presence became a necessary element in every successful meeting. And he was unsparing in his attendance, not only at the annual gatherings but also at the commonplace business meetings of the Committee. It was somewhat of a trial, perhaps, for an old student at such a meeting to occupy the chair in the Rector's room, with the Rector himself present in a subordinate capacity, but no man knew better how to divest himself of his official position, and to leave the initiative to those whom the Club had chosen for the time as its executive.

It was not long before an opportunity was found by the Club for giving a striking manifestation of the position which the Rector had won in the esteem of his former students. He had entered upon his office in 1864, and the year 1885 accordingly brought him to his " majority " as Rector. It was decided to present him with a testimonial on this occasion,

and subscriptions for this purpose were invited by the Club Committee. It was a somewhat daring proceeding. The Club then numbered only some five hundred members, many of them young teachers who were not in a position to give a contribution which could bear any proportion to their wishes. But the movement at once spread beyond the limits of the Club itself, and was so enthusiastically taken up that before the time of the annual meeting the promoters were assured that the testimonial, even when measured by its monetary value, would be one for which the Club need make no apology. Their success, indeed, went far beyond their hopes.

The presentation was made at the annual meeting of the Club on September 18, 1885, the testimonial taking the form of a handsome silver salver, suitably inscribed, with the substantial addition of a cheque for 400 guineas. The duty of handing over those gifts in the name of the subscribers was appropriately entrusted to Mr. W. Kennedy, Clerk to the School Board of Glasgow, who did so amid a scene of the greatest enthusiasm. Mr. Kennedy said—

> The Committee in charge of the proceedings, of which this part of our programme is the climax, have requested me to be spokesman on behalf of them, and many other friends who, though bodily absent, are, I am sure, present in spirit with us on this occasion. For more than one reason I could have wished that the duty had fallen to abler hands—that the mantle of honour had been placed on worthier shoulders. But I possess one qualification, which was, I presume, considered sufficient to make up for many defects; not one of those whom I represent could more heartily than I approve, could rejoice more cordially at the success of the movement, whose final step will make this meeting of the Moray House Club for ever memorable to many of us. . . .

I believe you have been informed the movement took its origin only a few months ago, and alike in its inception and progress it has been of the most pleasant, enthusiastic, and successful character. And I think I am able to say that in these its final stages it will be no less so. The subscribers in whose name I speak are over 800 in all. It may well be said of them—

> "From many realms they come,
> And in many lands they dwell."

The continuation of the quotation could not, of course, be applied to them literally—

> "Well Samothracia knows of them,
> Cyrene knows as well."

But more may be said. They hail from every district of this island of Great Britain; but some of the most enthusiastic subscribers come from some of its far distant colonies and dependencies—from the south of Africa, and the extreme south of the extreme east of Asia. While a few, like myself, have been or are your colleagues, the great majority in whose name I am honoured to speak were students who had been trained under you in this institution.

Speaking on behalf of all the subscribers, I am warranted in saying that we ask you to accept this gift as a feeble expression of our admiration, our profound sense of your high personal character, and of the great services you have done to education in this country. I am certain that it is the experience of all who have ever been connected with you in Moray House, that the contemplation of your lofty Christian character and unswerving devotion to duty has nerved them in hours of toil, and cheered them in times of difficulty. But this testimonial, coming from your old students, means all this and much more. I am sure it means their gratitude to you for the training, the knowledge, the example, and the professional equipment they owe to you. I know that they largely trace to these the possession of qualifications which have been instrumental in ensuring them such success in their profession as they have been able to achieve.

I am equally certain that, in asking you to accept this expression of their regard for you, those whom I represent had an eye to the future as well as to the past. By this act

they desire to bid you God-speed in the work in which you are engaged. No one who contemplates the forces now at work in modern society can fail to look to the future of civilization without more or less apprehension. But if there is one element of hope and encouragement more than another, it is that the young are every year being more and more leavened with secular and religious education founded on sound principles. The position of a trainer of teachers is, therefore, every year becoming one not only of increasing honour, but of growing importance and responsibility. Feeling that in hands such as yours and those of your colleagues the best interests of education and of teachers are safe, your friends, regarding with thankfulness what has been done in the past, desire, along with you, to look with hopefulness to the future, and to express the hearty wish that you may long be spared to continue the good work in which you have now been engaged here for twenty-one years.

But, Mr. Paterson, I am again quite sure that I would utterly fail in my duty to-night if I did not say that all whom I represent rejoice in this opportunity of wishing prosperity and happiness not only to yourself, but to your partner in life and to the young ones—little ones I cannot now call all of them—round your table ; they desire that alike for you and yours there may be many years of prosperity and happiness in store.

Turning to the testimonial which I am now about to present, I have ventured to call it a feeble expression of our feelings. The feelings of the heart ought not always to be gauged by the lightness of the purse. But I venture in all plainness and sincerity to say that we have no reason to be ashamed of our testimonial even on its intrinsic merits. It has been collected within a very limited period over a wide area. Had it been advisable to have waited longer I am sure many more would have been delighted to join us. But all the same, I feel certain the educational world will regard it as a testimony of the feeling between a teacher and his pupil that does not often occur. Whether that be the case or not, I have now to say that the testimonial consists of two parts. I am to present you, Mr. Paterson, with a cheque for 400 guineas. It is in the form of that money which answereth all things. But I have also to present it on a silver salver, which I am quite certain you and your partner

in life and all your friends will be proud to cherish as a memorial of this auspicious evening. Mr. Paterson, I have now, in the name of the subscribers, to ask you to accept this salver and a cheque for 400 guineas.

[The salver was inscribed: "Presented to Maurice Paterson, Esq., B.A., along with a cheque for 400 guineas, on the completion of his twenty-first year as Rector of the Free Church Training College, by his present and former students, colleagues, and a few friends; in recognition of his sterling character, his great devotion to duty, his warm and unceasing interest in the welfare of his students, and his invaluable services to the cause of education.—Edinburgh, 18th September 1885."]

In asking you to accept of it may I again reiterate to you our best wishes for your comfort and prosperity, and our conviction that you will continue in the future, as you have done in the past, so to live—

"That when the sun
Of your existence sinks in night,
Memorials sweet of service done
May shine your name in memory's light,
And the blessed seeds you scattered, bloom
A hundredfold in days to come."

Mr. Paterson was loudly applauded when he rose to reply as follows—

Of all hard tasks ever imposed upon me, perhaps I have never felt any one harder than I now feel it to be rightly to acquit myself in the presence of this large assembly, and in view of the proceedings of the last few minutes. There is so much to acknowledge—the exceeding kindness of those who inaugurated this movement, what must have been the unwearied exertions of those who carried it through, and the enthusiastic warmth with which the consummation has been reached, that I have little hope of being able adequately to express my gratitude to you all.

The whole affair, indeed, has been a complete surprise to me, and its full significance I have scarcely yet realized. Numerous meetings, I now understand, have been held under my very nose, of which I had not the slightest suspicion,

and the members of my family have been carrying about the secret without once giving me the remotest hint. One friend, it is true, a few months ago, asked me when the presentation was to be made, but his lips were at once sealed when he discovered that I was still in the dark. A lady, in a letter from South Africa, congratulated me on some gratifying circumstances that had taken place, but I did not know of any circumstances particularly gratifying, and to have asked about it would have been like giving a broad hint that something gratifying should be done, which, of course, I was not disposed to do. The consequence is that it is only a week ago that I had the slightest idea that there was something of the kind in store for me this evening, and t was not till I entered the room that I knew the full extent of your great kindness, and of your splendid liberality.

But had there been no more to-night than an assurance in the form of an address or otherwise that 800 former students, my colleagues, and other friends had united in expressing kindly regard and esteem, and some of them gratitude, I might well have been felicitated upon it and have thanked God and taken courage. So many men—so many teachers especially—spend long and laborious lives, " in the spirit of self-sacrifice," without receiving a word of acknowledgment from those in whose behalf they have toiled, that my lot must be regarded as a peculiarly happy one, to have been associated with those who have shown themselves so ready to remember and to express their appreciation of any effort of mine put forth on their behalf. Much more so when the expression of these feelings takes a tangible form so munificent as that which has now been put into my hands in your name by Mr. Kennedy. Nothing, I may be permitted to say, could have given me greater pleasure than to receive your gift through *his* hands.

Mr. Kennedy is a man, I do not need to tell you, of whom not only Moray House, but I venture to say the whole teaching profession in Scotland, may justly be proud. The work he has accomplished and is accomplishing in Glasgow—unequalled in Scotland, perhaps in Britain—has made his name a familiar one in all educational circles from John o'Groat's to Land's End, and, apart from all that is personal to myself, I am sure you feel that he has performed his part this evening with all his accustomed ability, and with that

rare felicity of manner which we all associate with anything he does. My obligations to Mr. Kennedy are of long standing. When I entered on my duties here, some twenty-one years ago, besides being comparatively young, I was utterly inexperienced in Training College work, and for the assistance I received from all my colleagues, and especially from Mr. Kennedy, with whom I was brought into closer contact than with any of the others, I can never be sufficiently grateful. The flattering terms in which he has spoken to-night increase and intensify my obligations to him.

To him and to all my colleagues, to all present and former students and friends who have taken part in this testimonial, whether as workers in order to its success or as subscribers, I can only say I thank you from the bottom of my heart. The memory of this evening is one that can never fade, and I shall look back to its proceedings with profoundest gratitude; first, I trust, to Him who has disposed your hearts and guided events, so that I should be the object of all this regard and consideration, and then to all who have conspired, as has been done to-night so emphatically, to speak approvingly of my work in the past and to bid me God-speed for the future.

Twenty-one years in a position like mine, I cannot but feel, implies enormous responsibility, and when I heard from the committee's deputation two days ago that some 800 had joined in a tribute of approval and respect, I could not help imagining for a moment how frightful must have been the experience had the picture unhappily been reversed, and had I been haunted by the reproaches of such a number of men and women, themselves exercising so tremendous an influence, for misguidance in place of guidance, time wasted, opportunities missed during their residence here, owing to my negligence. Haunted by such an imagination, life would have been intolerable. The passing thought of it, however, had this value—that it helped me a little better to realize how happy, in comparison, the circumstances in which I am this evening placed really are.

Apart, indeed, from what has transpired to-night, I will not conceal from you that, notwithstanding the hard work and the anxieties inseparable from a large establishment like this, I have long felt that my lot has been cast in pleasant places. So far as working harmoniously together, we (I

mean my colleagues and myself) have been for these one-and-twenty years very much of a happy family, and as to students—without flattering you—we have been singularly well off. Not only have we been favoured by having with us as students those who have proved themselves men and women of first-rate ability, but what I regard as an equally attractive feature of our work, we have had them coming with an openness to impression and influence, both intellectual and moral, sometimes of a very marked and singular kind. What may have been due to the age at which entrance to the Training College is made, what to the mind having lain fallow more or less during the years of apprenticeship, I do not know, but there are numerous instances which I can recall in which the minds of students seemed visibly to be expanding and developing day by day. Speak of seeing the grass grow, I seem to have seen intellect and character grow —aye, and maturing, as it seemed, with a rush—under my very eyes.

However that may be, I would only say, in conclusion, how rich I feel in enjoying the friendship and sympathy of so large a number of those who have studied and been otherwise associated with me in these walls. Not many, if any, earthly possessions can be compared to it in worth, and once again, with all the emphasis of which I am capable, I most heartily thank you for the assurance of it.

As the Moray House Club grew in numbers it was felt that, in addition to the provision of the circulating library, something more might be done for the benefit of its members, more especially the younger members, always keeping to the educational field. Accordingly, on the motion of Mr. W. L. Carrie, M.A., an Essay Prize scheme was adopted in 1886, open to all members of the Club, and was continued for many years, often with extremely good results as to the class of essay received, although as a rule the numbers competing were small.

Five years later, on the suggestion of the writer,

a new scheme with a similar purpose was launched —that of a Travelling Scholarship, awarded on the results of a competition in French or German, restricted to the younger members, to meet the expenses of a holiday abroad. After the Summer Schools for the benefit of foreign teachers began to be established at various centres in France and elsewhere, the holding of the Scholarship was usually combined with attendance at such a course.

At the annual meeting of 1892 the formation of a Benevolent Fund was agreed to, in order that the Club might be in a position to give temporary relief to any member who might be in need of pecuniary assistance. A first grant of £10 was voted from the ordinary income, and subscriptions were invited from members. The number of cases requiring help has fortunately been small, but there have been instances in which the Club has, by means of this fund, done such valuable service that one might regard the Benevolent Fund alone as a sufficient justification for its existence.

A form of service of a different kind was brought before the Club at the annual meeting of 1901 by Miss Harriet Beck, L.L.A. This was the institution of a Free Kindergarten in the Canongate, for the neglected children of the neighbourhood who were below the school age. A legacy had been left for this purpose by Miss Janet Howden, a former member of the Club, and this offered the possibility of launching a scheme which had been often before the mind of several members who were specially interested in the care of those unfortunate little ones. This was not a scheme which could be undertaken by the Club as such, but it

was cordially approved, and subscriptions were received by the Rector and others to help in the work. Two years later he was able to inform the Club that the Free Kindergarten was to be opened immediately, and at subsequent meetings some account was given of its working.

When the close of Dr. Paterson's rectorship drew nigh, and Moray House was about to be united with the Church of Scotland Training College, under the name of the Edinburgh Provincial Training College, it was felt by the Club that a crisis in its own history had also arrived. For one thing, the source of its membership was about to dry up ; the students of the new Training College would indeed study in Moray House, but they could not be " Moray House " students in the old meaning of the term. The membership was little short of 1,600—it passed that mark in the following year—but the increase must now stop, and in the natural course of events the ebb tide must soon set in. But in the meantime the members felt that they had a duty, which was no less a privilege, in view of the Rector's retirement. They must as a Club signalize that event in some way which would show their feeling of gratitude and of reverence for him who had been so powerful an influence for good in their individual lives, as well as the central personality in the life of the Club. Subscriptions for this object readily poured in, and not from Club members alone.

A portrait of the Rector, three-quarter length, life size, was commissioned from Mr. Henry W. Kerr, A.R.S.A., to be ready for presentation at the annual meeting immediately following his re-

tirement. That meeting was held in the College Hall on the evening of Friday, September 20, 1907, Mr. Frank Spence, M.A., B.Sc., President for the year, being in the chair. In his address as retiring President Mr. Spence made the following reference to the event which was most prominent in the minds of all present—

Of all the changes which are associated with this transference, the most important and interesting to us, as old students of Moray House, is the passing of our stately and honoured Rector—accomplished scholar, most brilliant teacher, perfect exemplar of high thinking and righteous living, in Bacon's fine old phrase, "merchant of light" to thousands—from the active scene of his long and successful labours. We hope and pray that he will carry his "good, gray head that all men knew" through many happy years of sunset life.

Mr. Spence then called upon Mr. Robert Robertson, M.A., Headmaster of the Edinburgh Ladies' College, to make the presentation in name of the subscribers. Mr. Robertson's speech was so admirable an expression of the feelings entertained towards the Rector by his old students, that it is well worth quoting in full—

There must be many here this evening who remember the large and enthusiastic gathering which filled this hall on the evening of the 18th September 1885, when the then Mr. Paterson, on the completion of the twenty-first year of his rectorship, was presented with a testimonial in the name of more than 800 former students. In making the presentation, Dr. Kennedy congratulated the Rector on the splendid service he had rendered for so many years, and expressed the earnest wish that he would be long spared to continue his good work with ever-growing success. That wish has been abundantly fulfilled, and, fortunately for Moray House, Dr. Paterson

has been spared to direct and control its affairs for a second period of more than twenty-one years.

Recent years have been a time of great educational unrest. Change has followed change with bewildering rapidity; circulars and regulations, minutes, memoranda, and abortive parliamentary bills have followed one another in quick succession. Among the many changes which have taken place there are two which have made very special appeal to the hearts and to the imaginations of former Moray House students. I refer to the transference of Moray House from the United Free Church to the Edinburgh Provincial Committee, and its consequent disappearance as a separate entity, and the retirement after forty-four years of active and fruitful service of him whom thousands will always gratefully and affectionately remember as "The Rector."

Whenever the Doctor's retirement was mooted, a strong and widespread feeling arose among former students, not only in Scotland but across the Borders and in distant Colonies, that they should signalize the occasion by giving expression in some unmistakable way to their personal gratitude, affection, and esteem, and to their high appreciation of his services in the cause of education. A committee was accordingly formed, the usual steps were taken, the progress of the movement was hearty and enthusiastic throughout, and to-night we are met to celebrate its final stage.

The duty of acting as spokesman for so many friends, present and absent, has been laid upon me by the Committee, and I sincerely wish they had entrusted it to some one else, for I know how difficult it will be in the short time available to give full, adequate, and emphatic expression to all you would wish me to say. I am encouraged, however, by the knowledge that you will be able mentally to supply what is lacking, and by the assurance that to every true note I happen to strike, there will be a hearty and unanimous response.

We owe so much to Dr. Paterson, and his influence over us was so many-sided, so subtle, and so all-pervading, that it is impossible, as it would be unprofitable, to attempt to analyze it or to characterize its various elements. Yet I shall venture to refer briefly to a few of the outstanding benefits we derived from him during the two years we were under his wise and watchful care.

We were fortunate to come under his guidance and direction at a critical time in our lives. Previous to our entering Moray House the outlook on life for most of us had been narrow and circumscribed. Suddenly set down in larger and freer surroundings, exposed to new forces and new influences, brought face to face with new duties and new dangers, and with ever fresh demands being made upon our mental and moral equipment, it was our rare privilege to come into daily contact with a strong personality whose every look and word and action spoke of lofty aims and strenuous effort. Through the uplift thus supplied we were raised to a higher standpoint, whence we could take our bearings and see things in their true proportions. By this timely enlargement of our horizon we were enabled to estimate more accurately the relative values of competing claims upon our interest and our activity, and as the world of knowledge and of action opened out before us, we felt that in Dr. Paterson we had met with one to whom we could safely trust for light and leading.

Our horizon having been widened, Dr. Paterson set before us a high standard of work, and inspired us with worthy ideals. One of Dr. Arnold's old pupils, referring to the impression made upon him when first placed under his care at Laleham, says: "It was a place where a newcomer at once felt that there was a work for him to do, and that his happiness, as well as his duty, lay in doing it well." No words could more fitly describe the intellectual and moral atmosphere of Moray House under Dr. Paterson. One could not help being invigorated and stimulated by coming into close touch with wide and accurate knowledge, earnest and high-minded character, and untiring energy. We soon learned that the Rector never spared himself, that he was thorough in all that he did, and that he was always giving us of his very best. We could not resist the quiet, unconscious, but powerful influence of such an example, for we knew that all honest effort was fully appreciated, and gave him sincere pleasure. His manner of entering the classroom spoke of earnest purpose, and his attitude as he took his place on the rostrum told us more eloquently than words that he meant work, and that he took our attention and co-operation for granted. As the lesson proceeded few words sufficed for praise or blame, because it was felt that they were not formal but full of reality and sincerity. His appre-

ciative "Thank you, Mr. ——," "Very good, Mr. ——," was the best possible reward for careful study, while the tone of disappointment and regret rather than of anger in which he said quietly, "Did you prepare this, Mr. ——?" proved the most effective rebuke to a student who had failed from lack of faithful preparation.

But outlook and ideal are not sufficient without regulating power. It is said of Félix Pécaut, lately Director of l'École Normale Supérieure, Fontenay, whose interesting "Fifteen Years of Education" was recently published, that he was "an awakener of consciences," and that he taught his students to take conscience as their guide, "as well for the labour of study as for the conduct of life." These words are equally true of Dr. Paterson. He always magnified the need and the value of moral power, and laboured directly and indirectly, by example even more than by precept, to develop in his students a strong sense of moral responsibility. They instinctively felt that in all his work he was animated by the highest principles and motives, and that to him life was intensely real and intensely earnest. The controlling sense of duty, and the spirit of consecration which was manifest in all he said and did, unconsciously raised their standard of life and duty, and aroused in them a quiet, strong, moral enthusiasm, which has given tone and character to all their after work.

Besides those who are wielding a wider influence in the pulpit and the press, and in prominent educational positions in our larger towns, there are hundreds of teachers inspired with his high ideals settled in smaller towns and remote villages who have been the greatest power for good in the districts where they dwell. These, with one voice, would gladly and gratefully acknowledge that to Dr. Paterson they owe the secret of their influence.

But not only were Dr. Paterson's ideals high; his conception of duty was large and liberal. Not only did he labour indefatigably for us while we were under his care—he followed our after-careers with watchful sympathy and practical interest, and kept himself in touch with us in a manner and to a degree quite remarkable. If he could at any time assist a former student, the help was promptly and effectively given; if circumstances prevented him, the fact was stated with frank sincerity in a few kind sentences.

Many a letter, brief and brotherly, pithy, pointed, and pregnant, was written in his own room, and by his own hand, after every one else had left the school buildings. Not a few of those letters, I am sure, bearing messages of wise counsel, warm congratulation, or kindly sympathy, are still carefully preserved and highly prized.

Such a gathering as the present naturally regards the education of the young as the country's paramount interest, believing that its future will depend more and more upon the tone and spirit, the aims and the ideals of its teachers. We can set no limit, then, to the influence for good exercised by one who for forty-four years has moulded and inspired group after group of those preparing for the profession. Such, Dr. Paterson, has been your high privilege, and you have used it nobly. We say, deliberately and unhesitatingly, that there are few men now living in Scotland who have exercised so wide and far-reaching a power, and made so deep and permanent an impression on the youth of the country for wellnigh two generations. Dr. Thring of Uppingham once said in his own striking and picturesque way, "I should be glad if, when I am gone, some one in the other world should touch me on the shoulder and say, 'Mr. Thring, I have been a better man for having known you.'" There are hundreds, Dr. Paterson, assembled here this evening, and as many more who would have been present if they could, who wish to say to you now, as you retire from active duty, "We have been better men and women from having known you."

It is a healthy instinct that prompts us to possess and to cherish memorials of the good and the great who have influenced our lives; and you are already aware, Dr. Paterson, that when the form which the present testimonial should take was under discussion, it was unanimously resolved to ask you to allow your portrait to be painted, so that future generations might have the opportunity of seeing the alert, erect, vigorous, and energetic form, and the earnest, grave, and kindly face of the man to whose inspiration so many owed insight and outlook, motive and ideal.

The work was entrusted to the capable hands of Henry W. Kerr, A.R.S.A., and that you may judge of the success with which he has discharged his commission, I have pleasure in asking Mrs. Kennedy to unveil the portrait.

[This having been done, Mr. Robertson proceeded.]

Another speaker will gratefully acknowledge our debt to Mr. Kerr. Meantime I have very great pleasure in handing over this lifelike and speaking portrait to Mrs. Paterson and her sons and daughters, by whom, and by succeeding generations, we know it will be preserved with pious care.

None know so well as your former students how strenuous a life you have lived. For more than forty years you have never had a lengthened holiday, free from school cares and correspondence. We wish you to have it now, and to make it easier for Mrs. Paterson and you to get a right good holiday, away from the scene of your labours, I have much pleasure, in the name of the numerous subscribers, in handing you a cheque for £160.

Dr. Chalmers longed for what he called a " Sabbatic year " in his closing days, but was not spared to enjoy it. We feel that there still remains to you a large reserve of your native vigour, and we trust you will be spared for many years to enjoy your well-earned rest. We know that with you rest never will mean weariness, for it never will mean idleness. You will still find many links connecting you with the active life of the world, and, in particular, we are assured that you will never cease to interest yourself in Moray House students and in the Moray House Club.

Miss Shanks, Moray House, was then called upon, and said—

Mrs. Paterson, in the name of this great assemblage of Moray House ladies, I have to ask you to accept of these gifts—an amethyst and diamond bracelet, and an amethyst brooch—as a token of our goodwill and affectionate regard. We hope you will have pleasure in wearing them, not for our sakes only, but as a remembrance of this great and happy occasion in the life of your distinguished husband.

On Dr. Paterson stepping forward to reply, the audience rose as one man and greeted him with loud and long-continued applause. When the cheering had subsided, he said—

The situation in which I find myself this evening is to me embarrassing in the highest degree. The object of a demonstration of no ordinary character, and the recipient of splendid tokens of appreciation and goodwill—I know not how, adequately, to express my sense of it. How can I fitly acknowledge it? To multiply strong terms would avail little. It has been your desire to give me pleasure, and I can assure you you have amply succeeded. Personally, though somewhat shaky about the whole business, I feel extremely happy in this evening's proceedings, and to the end of life the recollection of them will be a source of the highest gratification.

The form, too, which your kindness has taken enhances it manifold. I am not so vain of my personal appearance as to think it desirable in itself that it should be possible to show the manner of the man to those who come after, but the alacrity with which my family and friends received the proposal of a portrait showed that you had others in view as well as myself, and in gratifying them you gratify me. In their name also, and for their sakes, I heartily thank you.

Then, as to the artist, you did well in sending me to Mr. Kerr. From what he had already done, you anticipated an excellent work of art, and I am confident he has not disappointed you. A man is not a good judge when his own physiognomy is concerned. Still I shall be surprised if you do not agree that Mr. Kerr has achieved success. "The best work of the kind he has done," an artist friend of eminence has already assured him. Certainly, on Mr. Kerr's part nothing has been spared in order to do me justice. To my cost, shall I say, I know it well. As time went on he was ever and anon discovering something he could improve, and no matter the trouble it gave him, and, I will add, the length of time he kept me on my legs—for I did not sit but stand to him—it *had* to be done. Not that Mr. Kerr was unmindful of my infirmity, for he was frequently urging me to rest, at times when it was most inconvenient for himself. And now you have the result. The lithograph taken of me many years ago was some time since exposed for sale in an auction near Dunblane. It was purchased by a worthy countrywoman who knew nothing of me, but, as she explained to the minister's wife who asked her about it, simply because

he seemed to be a "wise-like man," and in that capacity I now adorn that lady's parlour.

As to the other presentation, when it was announced to me, there seemed to be a superfluity of kindness in it, far exceeding, I shall not say the necessities of the case, for there was no necessity in the case at all, but far exceeding even the very generous thoughts of which I was the object.

At this point it would be unpardonable not to refer to the fact that this is not the first occasion on which I have been signally honoured by presentation from former students and friends. The memory of what occurred some twenty or more years ago, I would assure those who took part in it, has not passed away, and is still cherished as a most encouraging and gratifying incident in my professional career. In view of what then occurred, and of what occurred at the closing meeting at the end of last session, taken along with this new and splendid display of your generous liberality, I sometimes wonder whether any Rector was ever better or so well off as regards his students, former and present, as I have been. I desire to be profoundly grateful, first to Him who has so happily disposed my lot, and to one and all who have had a share in bringing about this singular expression of high appreciation.

As I understand it, the present is not purely a Club function. The annual meeting of the Club has been taken advantage of for another. Is it not farewell to me as Rector, and also farewell to the United Free Church Training College itself?

So I take it. Let me, however, premise that parliamentary sanction has not yet been obtained to the transference of the Colleges to the Provincial Committees. The Provisional Order, though applied for some months ago, has not yet been passed. The Department speaks of the transference as still unsettled. Pensions, for example, although "homologated," are not yet to be made "permanent." After all, therefore, I am not quite a free man. By a high authority I have been advised not to resign my rectorship, and I have not resigned it. I do not, indeed, intend to resume work, and have not been asked to do so. Uncertain health and weight of years do not admit of that.

But surely it is incredible, unheard of, that at this time of day transference should still be an open question, and the

possibility of the Churches resuming control should still be mooted. It is too late to retrace the steps that have already been taken. You cannot bid the shadow go back on the sundial in this way. I shall assume, therefore, that the transference is accomplished, that the severance from the Churches has taken place—took place, indeed, when the Churches accepted the terms offered in the Minute of January 1905.

This evening, then, rings out the old and rings in the new. The Edinburgh United Free Church Training College has ceased to be. Moray House, which among those trained in it has been a name to conjure with in many parts of the world, survives only as the name of a building, by the mention of which many associations, some of them very tender, are awakened. Ere it pass, a brief *éloge* may be expected of one of whose life so large a portion has been identified with it. Of the Committee by whom I was appointed, including men like Dr. Buchanan of Glasgow, Dr. Candlish, Dr. McLauchlan, Arthur Fraser of Culrossie, Dr. Alan Wood, William Dickson, and others, not one survives. The staff, too, including those of the Practising School, with the brilliant exception of Mrs. Kennedy, and, by the way, Mr. Hodder, teacher of Drawing to the men students, with not a few of both classes of my first year, have passed over to the majority—not forgotten—leaving with us a memory, many of them, we shall never fail to cherish.

It is a long retrospect to 1864, but I have no regrets for having spent so large a portion of my life here. If a man wanted worthy work to do, influence in the highest sense to be exerted, satisfying to look back upon when life draws near its close, I can think of no position that better satisfies these conditions. I feel it to have been a high privilege to have been permitted for so long a period to be at the head of a Normal School, to call it by the old name, a Training College for men and women teachers, involving responsibility than which scarcely any other is greater. I certainly am prepared to magnify my office, and in view of what has taken place this evening I surely am entitled to infer that the office has not been unworthily filled. That I still retain the confidence and receive tokens of the goodwill of men and women, themselves exerting influence the extent of which can scarcely be overrated, over whom I was set

forty or thirty or twenty years ago, as well as of younger generations, is matter of profound thankfulness and ground of legitimate satisfaction.

To a different audience recently I referred to my indebtedness to the loyalty and friendliness of my colleagues during all these years. Some of them, perhaps, could refer to things that might have been different in my relations to them. I do not know. However that may be, I have not a word of complaint or reproach as regards any of them. I came as a young man among colleagues, all of them my seniors, and some of them men of distinction, yet nothing was wanting on their part to support *me*—as I resolutely supported *them* —and to help me over the difficulties of my new position ; and from certain events that had preceded my coming among them, the position was difficult enough. Indeed, it was not long after my coming among them—some few months only, if I remember rightly, that they actually entertained me to dinner in order to express the satisfaction they had already begun to feel in connection with the new regime. As evidence that it was a cordial, happy meeting, I remember, almost with shame, that I was prevailed upon to sing a song in the course of the evening for the entertainment of the company —the song not a very high-class one, to boot. That indiscretion, however, I am able to assure you, has never since been repeated in presence of my colleagues, still less of my students.

Of the students who have passed through my hands what shall I say ? Nearly five thousand of them, men and women, old and young, more civilized and less, with endless variety of disposition, temper, ability, and attainments—a long procession—to myself respectful and courteous, with scarcely an exception. We had at first a few older students ; the halt and the maimed were nearly eliminated before my time. In my first year there was one man, about forty, a shoemaker, who continued to ply his trade while studying in this place ; another midway between fifty and sixty—very far back he was, but oh, most eager to learn. Ultimately he landed in the West of Ireland, and did the best he could to introduce into his school some of the arrangements he had seen with satisfaction here. They had, for example, a Friday morning meeting. There was difficulty a year or two later about a man who wanted an arm, and, indeed, we lost a good many pounds by him. I admitted him too readily, I suppose, for, truth

to tell, I was rather partial to a teacher who wanted an arm. The best teacher, the most learned, the most quickening teacher I ever had at school, the late Dr. Leonard Schmitz, Rector of the High School, wanted his right arm. (He was a pupil of Niebuhr and a protégé of Bunsen.) Should I have said "uncivilized"? A few of you, possibly, might be willing at this distance of time, and in contrast to what you are now, to plead guilty to the impeachment. I had in mind a man from Skye, who thought it necessary to deposit his Glengarry bonnet on the mat before my room door, prior to entering into the august presence of the Rector. In the early days it was a real joy to teach those who came to us ill-prepared, *technically* ill-prepared; what a thirst for knowledge oftentimes they had—in the Classics, for example! Sometimes I felt as if I saw those men's and women's minds growing, if not from day to day, certainly from month to month. I could name some of them still.

The time at which my work in this place began may be designated the Revised Code period—1864 was the first year in which its provisions were applied to the Training Colleges. Curiously enough, just as next year the senior students have bursaries paid under the old arrangements, and the juniors under the new, so it was in my first year. The seniors received bursaries under the old code, and much more liberal they were than those paid to the juniors, whose bursaries were paid under the new. Curiously enough, also, in 1864, the juniors required to provide cautioners, willing to refund, if the obligations exacted from them were not fulfilled. This year this precaution, long since disused, has been revived. So history repeats itself.

I may truly say that I have seen the beginning and the end of the Revised Code, as applied to Training Colleges. Indeed, an eminent educationist suggested that with my unique experience I might do worse than occupy my newly-gained leisure in writing a history of it all. If I write at all, I do hope that a more inspiring topic will occur than the history of a dead past, which in itself had for many years so little to recommend it.

The matter of bursaries was the least evil of the Code. It affected the College syllabus as well. In the day schools the three R's were the be-all and the end-all of school work. As Huxley said, the children got knife, fork, and spoon, but

nothing to eat, and the syllabus of the Normal Schools was framed to correspond. No science was necessary in order to have a Government certificate, and for a time none was taught. No language, ancient or modern, was imperative, but an enormous amount of Bible and Catechism, with proofs, prescribed, I beg you to remember, not by the Churches, for they had no say in the matter. Our Managing Committee, however, refused to regard the appointed course as adequate for the preparation of Scotch teachers. Thus I was asked to see to it that the admirable work of the venerable Rev. Peter Steele in Classics and English had due share of attention, and such as survive of those who studied under him, both after 1864 and before, are never done acknowledging their indebtedness to him for it. Moreover, it was not long before the late Mr. Lees—a name which I am sure awakens pleasing memories in all of us, of his genial, kindly, and, shall I say, sweet reasonableness—too sweet, perhaps, sometimes—it was not long before he proposed that Science lectures should form part of his duties in addition to Mathematics, which was his appointed subject. The Managing Committee cordially concurred, and provided the cost. It was in answer to a petition of the students themselves that a lecturer in French was appointed. Some will remember Mr. Richon, a singularly able and accomplished man, and his successor, Mr. Hallard, distinguished even more as a Greek than as a French scholar.

I regard myself as fortunate in the special subjects entrusted to me during my incumbency here—Classics, Education, and the Bible. For Classical study this College has done good service among a section of the teachers of Scotland. In the earlier years we were able to put men on lines of study which, added to the preparation afforded by the junior University classes, enabled a considerable number to take a high place—in several cases the highest places—in the senior University classes—the late Mr. Shearer was one of them—and, in two cases at least, in Oxford. There is in existence an old document, dated about 1870, which it is scarcely worth while to resurrect, drawn out by two very able and interested students, the late Rev. Robert Forrest and James A. Melville, showing what was regarded as the surprisingly large number of the highest distinctions gained by former students in Classics and other subjects.

Three or four of our men successively were assistants in the Humanity, Greek, and English Classes in the University. We do not forget Rennie, far and away the best classic of his year in Cambridge a few years ago.

School Management, as it was then called—Education now—how the connotation of that word has expanded during these forty years! It is easier, perhaps, to say what it does not include than accurately to define what it does. In my earlier sessions I should, perhaps, have more fully anticipated this expansion. I regret that I did not; but this I can say, and I have testimony to its truth from the Chief Inspector in his report on Education in our College—a report, I may say, which has never been published; I am not sure that it has ever been read except by myself—that the newest ideas on educational subjects and the newest appliances were amply represented here.

As to the religious teaching, no one, I think, will venture to say that it was perfunctorily done. My hope for attention to the subject rested on its being felt to be up to date as regards explanation and illustration of the portions studied. The New Testament lessons, from first to last, were given with the original Greek in my hand, and, for a good many years, in the case of a considerable number of men, in their hands also. The original Greek, I think it was Mr. Steele who said, was the best commentary on the English version. Students liked it, and in their examinations were proud to "trot out" the Greek for important words and phrases which had been discussed in class. Even the women, or some of them, were fired with the desire to know the very words the evangelists and apostles had used, and one, if not more, I know, tackled the language for this purpose. The highest ends of Bible teaching, I am able to assert, with a good conscience, although with a sense of much imperfection, were not forgotten. I venture to say that the final aim of the teaching might not unfairly be summed up in the words in which John's Gospel ends, often studied in the College: "These are written (taught) that ye might know that Jesus is the Christ, and that believing ye might have life through His name."

Other influences besides those I have spoken of contributed to make this College what it was to its students. There were the Magazine and the Literary Association, steadily

maintained during all these years, and in connection with them the occasional lectures from the outside by former students of distinction. There were the occasional musical evenings, which certainly had lost none of their enthusiastic character in these latest years. An honoured name, that of Walter Hately, occurs to memory at this point. The Club was again and again indebted to him for the provision of musical entertainment at its annual meetings. The exceeding readiness with which he devoted time and ability to preparation for the students' concerts was only equalled by the laborious, conscientious work he did as a teacher here and elsewhere. A man of the highest character, and possessed of many accomplishments, literary and other, we lament his early decease a few months ago. His fine musical taste, exhibited in hymn and song, will be long remembered.

The Fellowship meeting, too, has not perished by the lapse of sixty years or more. Rather, it has recently renewed its youth, and by opening its meetings once a month to both sides of the College, and enlisting some of the best talent among the ministers of Edinburgh, as well as members of our own staff, all of whom gave of their best, greatly extended its interest and usefulness. Its last meeting before the close of the session was a singularly interesting one. The great bulk of the students were present, and showed that they fully appreciated the significance of the occasion.

The Sunday morning service also for Canongate children was, to use Wordsworth's phrase, "a high endeavour," and continued from 1870 to 1906. Many took a deep interest in that meeting, both in the College and after they had left it. It branched out in deeds of philanthropy during the week, especially under Miss Brown, now Mrs. Scott. The women students were liberal in its support. The stores of clothing and other gifts provided by the ladies themselves, or their friends, from year to year, at Christmas time and during the session, for the poor of our service and others, did much, I am assured, to sweeten the breath of the society in the midst of which we lived.

Cicero, in his book on Old Age (*De Senectute*), which I have been studying these last weeks, as appropriate to my age and circumstances, makes Cato say that as he likes a young man in whom there is something of the old man (*adolescentem in quo senile aliquid*), so he likes the old man in

whom there is something of the young man (*senem in quo est aliquid adolescentis probo*). If I have any of the *aliquid adolescentis*, and I am not sure that I have not a good deal of it—trying to teach the youngest infants, for example (for during these last years I have been actually trying that, to the amusement and, perhaps, edification of the lady students) —well, if I have anything of that, I owe it to our children's service in the Canongate. In speaking to them you must come down very low indeed. This linking on of Christian work to School and University has had great extension in recent years. Thring did it, Oxford and Cambridge have done it, Edinburgh, under Professor Lodge, had made a hopeful beginning. Our little service, to which hundreds of children were eager to come, and where they were brought under our influence and profited by it, as we well know, is not anything of which we have cause to be ashamed. . . .

The Club itself is a Moray House institution on which we are entitled to congratulate ourselves. Its fifteen, nearly sixteen hundred members, its library for former students with more than two thousand volumes, selected as likely to help them in their later studies and in their school work; its Travelling Scholarships to encourage advancement in Modern Languages; its Benevolent Fund, each admirable in itself, together form good ground for grateful recognition.

All these arrangements and institutions, over and above the ordinary College work, constitute what Moray House was and is to its former students.

But old age, Cicero makes Cato say, tends to be garrulous (*senectus est natura loquacior*). You have had a fresh illustration this evening; I will, therefore, add no more. Once again with all my heart, and in the name of all my family, I thank you.

Dr. M. Paterson, junior, Grangemouth, replied in a short but happy speech on behalf of Mrs. Paterson. On the motion of Mr. Thomas Hepburn, the Committee and the meeting generally acknowledged their debt to the artist, Mr. Henry W. Kerr, who suitably replied. Mr. J. D. Dawson, Moray House, proposed a hearty vote of thanks to

Mr. Robert Dickson, Warrender Park School, Edinburgh, the Honorary Secretary of the Committee, and to Mrs. Kennedy and Mr. A. W. Dick, the joint treasurers.

The events of this memorable evening were, as Dr. Paterson had said, of the nature of a farewell—a farewell to himself as Rector, and to Moray House as an individual College. But the Club had no mind to make it a farewell to Dr. Paterson personally, and as one of its members. Next year, accordingly, he was elected as President for the second time, and at the annual meeting on September 17, 1909, he delivered his second address as retiring President. Never had he been listened to with deeper feeling or with keener enjoyment. The address showed all his wonted vigour, and perhaps more than his wonted humour, for like a fruit sound at the core, ripeness only brought him an added mellowness. The speech illustrates the deep interest with which he continued to follow the fortunes or misfortunes of those who had once studied under his guidance—

Let me begin by thanking you for the honour you did me a year ago, in asking me again to preside over the annual meeting of the Club. It might have been better if I had then peremptorily declined. The event of a few months ago, which, you can quite understand, has changed my whole outlook on life, as well as my advanced age, do not make it easy to come before you in the buoyant and cheerful spirit in which your President ought to present himself. For one thing in connection with my great loss I shall always be profoundly grateful. It is that your kind munificence two years ago made it possible to give her who is gone the longest, finest, and most enjoyable holiday of her life.

In my Presidential address of September 1883 I spoke of its being my lot to have continued at my post for a period

nearly as great as that of all my three predecessors put together, and while quoting the lines in which the Roman poet represents himself as warned off the field of a certain kind of poetry—

> " Cast the old horse in time, before he fall
> Dead lame, and halt, the gibe and jeer of all "—

I added that I was not disposed to begin to apologize just yet for still being here. What shall I say now that, besides rendering some twenty-three or more years of additional service, two years of release in addition are already past? On what topic may I venture now to address you so as not to end as " the gibe and jeer of all " ?

As a retired man, the question most frequently asked me is how I manage to put in my time. I am sometimes disposed to answer I wish I had a good deal more time to put in. *Anni* (or *menses* at least) *labuntur*. Time seems to go more quickly than ever, I find. There is no weariness, no *ennui*. I sit as late at night, if not later than before. Before my release had well begun, the offer of work came to me from an unexpected quarter. The Liberal Committee of the Canongate Ward, in which I had spent nearly two-thirds of my life, unanimously asked me to come forward as candidate for a seat in the Town Council of the city. It was a high compliment; but I judged it best, for reasons obvious enough, respectfully but gratefully to decline it. It was too late in the day.

For another piece of work, congenial, and within my competency, I offered myself. A knowledge of Greek is not now essential to a University degree. To help a few men to whose professional success Greek could not but be of value, I found to be a real pleasure for four months, two periods per week. To be able to do something useful for nothing is a delightful experience.

Later, as all the world of Edinburgh knows, I was induced to offer myself for a place in the School Board. The services of those who supported me I highly valued; but—*laus Deo*—the result was what it was. The new Education Act had suggested some new departures in which I confess I was interested. The opportunity which the Act seemed to afford of removing from our Episcopalian and Roman Catholic fellow-citizens the grudge which they, in my opinion, were entitled to feel against us Presbyterians and Protestants,

had an attraction for me. Indeed, I do not mind telling you that what drew me to the work of preparing the School Catechism, in which a large Committee, of which I was a member, was engaged for three years, was the desire publicly expressed by the foremost Episcopalians of having their children instructed in religious knowledge not in their own denominational schools, but in the ordinary Board Schools, along with the Presbyterian children.

The school physician, long ago a familiar officer in most European countries, in America and Japan, I looked to as inaugurating a new era in Scottish education, in the matter of health, the care of children's eyesight, colour blindness, and other subjects.

Many years ago a former student sent me details of a scheme at work in his school in London for supplying farthing breakfasts to hundreds of needy children. I had not worked in the Canongate so long without knowing how much it was needed here.

Continuation Classes we used to have in Moray House for lads attending our Sunday services. The surprising results reached by the persuasive arts of our friend, Mr. MacNally, seemed almost to promise that compulsion would not be required in Edinburgh. It was a consummation devoutly to be wished if it could be so ; but it was compulsion, some of us remembered, which in the earliest stages of school education had made compulsion now virtually superfluous.

Some here know that last University Session I took a Continuation Class myself. The leisure I enjoyed seemed favourable for gratifying a long-cherished desire to have the benefit of a course of English Literature under a teacher of eminence like Professor Masson or Professor Saintsbury. In October, accordingly, I paid my guineas as a student, and attended the class as regularly as my other engagements allowed. To keep pace with the class, reading what they were expected to read, I found not to be so easy as I had once maintained to be possible, and to justify this class being taken by University students in their first year. It was too bad that some one set agoing the story that I had been turned out of the class for creating a disturbance. No smoke without fire, they say. Possibly some one had expressed the wish that I might have the experience of forcible exclusion, which had formerly not been uncommon. Indeed,

the member of the Club who first told me the story admitted that he almost wished the story had been true. No, there was absolutely no foundation for it. No one whatever was turned out of Professor Saintsbury's class during the whole of last Session. The order and attention, since I entered the class on the second day of the Session, were a revelation to me, as they have been to a good many others when I told them of it. I went in and out as if it had been fifty-five years ago, and found those students beside whom I sat courteous and friendly.

The months of continental travel of which I spoke gave me, after my return, motive for an amount of reading which even yet is not exhausted. Professor Miall of Leeds, President of the Educational Science Section of the British Association last year in Dublin, took foreign travel as an illustration of what he called Natural Education—of which he was speaking—in opposition to Artificial Education. Foreign travel he described as a form of self-education prescribed by grown-up people to themselves. " Even the milder forms of compulsion are wanting here," he said ; " aptitude, inclination, and opportunity are everything. The preparation, the actual journey, and the recollections yield abundance of instruction to those who use them well. The journey . . . is not exhausted when we return home. Our experiences in unfamiliar countries vivify many a page of history, and many a scrap of useful knowledge which would otherwise have been languidly remarked or passed by." He had occasion some years before, he said, to read the " Travels in the Levant " of old Pierre Belon, a French naturalist of the sixteenth century. The book made next to no impression. After Professor Miall's visit to the Greek Archipelago, however, he made a point of reading Belon again, and found it an entirely new book, full of curious and valuable observation. All this was exactly what I had experienced on my return from nearly three months in Germany, Italy, and the Riviera. In Berlin, for example, I was fortunate in seeing the great Museum which the Prussian Government have erected to contain what, admittedly, is the largest and finest specimens of ancient sculpture—next to the Elgin Marbles—which have come down to us. They had been recently unearthed in Pergamum, in the north-west of Asia Minor, and not restored but placed *in situ* as they originally were two thousand years

ago. The history of Pergamum, without which a study of art there would lose half its interest; the exquisite figures themselves which had been brought to light, and of which I had photographs; their relation to Athens and Rome, gave me delightful employment for many months. That was one result of our travels.

Again, who could visit Verona without reading again and studying "Two Gentlemen of Verona"—though to find that in the play Verona does not appear—and "Romeo and Juliet," "the great and typical love tragedy of the world," which was enacted in "Fair Verona," the home of Capulets and Montagues. Following the example of hundreds, I had dropped a card into the stone coffin they call Juliet's tomb, where all the kindred of the Capulets lie; the place where, the old tradition had it, two lovers surrendered their last breath in one tomb, wherein, so the ancient authorities say, "they repose yet to this day, with great marvel, the bones and remnants of their loving bodies, a history no less wonderful than true."

Then Bologna, to take another example, how many lines of study does it open up! "To enter at midnight," said Pascal, "is to plunge into the depths of the Middle Ages." It was "the cradle of regenerated law, the seat of science and of art, the chosen spot of plenty and delight," on the centre of whose standard *Libertas* blazes in golden letters, while *Bononia docet* waves in the embroidery down its borders. The love of knowledge and the love of liberty, two of the most honourable passions that can animate the human soul, characterize the whole course of its history. The University of Bologna, you know, claims to be the oldest in the world. It dates back, according to themselves, to the fifth century; its eighth centenary was celebrated in Edinburgh and elsewhere a few years ago. Here women were first recognized as professors: in the fourteenth century, Novella d'Andrea, a lady of such personal attractions that during lectures her beauty had to be concealed by a curtain from her students. Another lady was professor of Mathematics and Physics, another of Anatomy, and still another of Greek. One of the few great women sculptors was born in Bologna in the thirteenth century, of whom it is sad to read that she died of unrequited love. The statue of Galvani, prominent in one of the streets, reminds us that it was his city, as in some sense it was that also of Michelangelo and Raphael. Also

Galileo's story, too, assumed a new interest to me by my visit to his tower near Florence, and I read with indignation, now that the sites had become familiar, the sad history and disgraceful treatment of that prince of Italian physicists at the hands of the Roman Curia.

At the annual meeting of our Club it is, I am sure, not out of place to recall those who are no longer with us. I grieve that this year the number is large. Let me refer to two or three of them. James Hardie, a former President, a loyal upholder of the Club, to myself a dear friend, had a sudden call a little more than a year ago. On a Sabbath morning, as he was entering church, he was struck down with apoplexy, and survived only a few hours. He founded, and for more than thirty years personally conducted, one of the most successful preparatory schools in London. Linton House—for so he called it, from his native place—had a great reputation. Many of his boys, as year after year he took delight in telling me, gained scholarships at Eton, Charterhouse, Winchester, St. Paul's, and other of the great English schools. On two occasions old Linton boys gained the first Balliol Scholarship at Oxford. But preoccupation with boys of the upper ten did not spoil him for interest in the education of the poor. For fifteen years he superintended a Sunday School in the mission district of the congregation in which he was an elder. For many years he was one of the managers of a group of schools under the London School Board. The *Times*, in its notice of his death, mentioned that he was fond of outdoor sports, was an original member of a rifle volunteer corps, a good shot, won a prize at Wimbledon, and competed for the King's Prize. He was a keen fisher and an ardent golf player. Surely an all-round man—in another than the usual sense. Words he frequently quoted are true of himself: "To live in hearts we leave behind is not to die."

Another, David Fraser, of Selkirk, passed in December last. A younger man than Mr. Hardie by ten years, his life and work, though in a different sphere, were not less worthy. Students of this College whom he taught while Junior Lecturer remember him, I am sure, with admiration and gratitude. His accurate scholarship, his wide reading in Latin—witness the singularly able and intensely interesting lecture with which he favoured the Literary Society on the younger Pliny—not less than his modest and retiring

disposition, endeared him to all who knew him. He took burden in connection with the interests of the community among whom he spent his professional life. He was Chairman of the Public Library Committee in Selkirk, was for ten years Secretary to the Border Branch of the Educational Institute, Chairman for the Combe Trust Lectures, Superintendent of the Sunday School in the church of which he was an elder, and for a long time President of their Literary Society. Surely a full life must have been his. The local press said of him: "He will be greatly missed in Selkirk. He kept himself in the background, but in quiet ways served the community. His influence was always on the side of righteousness and purity."

A fellow-student and friend called my attention to the early demise of Mr. W. Kaye, of Craigie Public School, Perth. He was younger, a great way, than either of those of whom I have spoken, not yet a headmaster—first assistant at the time of his death—but still, I venture to say, one who had lived a full and—may I not say?—a complete life. He was abreast, we are told, of the newest education methods—character building more than mere cramming with knowledge was his aim. He was an enthusiastic footballer. "His earnestness of purpose"—I quote here—"his pawky humour, and perfect reliability, gained for him the esteem of the community" among whom he and his father had lived and laboured.

Members of the Club must often have had pause given them when they found in the list one who was M.A. of Edinburgh, with the Doctorate of Music from Oxford and Fellow of the Royal College of Organists. He to whom these rare distinctions belonged was John Greig, long a familiar figure in these surroundings. One grieves to think that so lovable and accomplished a personality is now no more. His life-story is one of thrilling interest. I cannot dwell on it. His closest friend said of him, "Neither success nor failure made any difference to his industry." To the very end he remained the same laborious and indomitable worker. The Club is indeed poorer to-day, as I feel myself to be, by the loss of such a man.

William Riach of the *Scotsman* was a student in the first year of my rectorship. After forty-five years I seem to remember him as he was then. The brief essays he wrote on some educational topics I can still recall. I used them at the time as models of exact thinking and happy expression.

The youthful essay-writer proved to be father of the future editor, first in India and latterly at home. When one thinks of these and other men and women, called away from their work within the last twelve months, able and useful all of them in varied spheres, the burthen of the mystery presses, "the heavy and the weary weight of all this unintelligible world," and we long to "see into this life of things," whereby "the burthen of the mystery is lightened."

Regarding our present members, there is much of which I, standing at the centre of Club interests, am in a position to tell you. "All roads lead to Rome." Well, not all but many of the honours, enterprises, successes of former students are communicated to me. First, we congratulate ourselves—as we most cordially congratulate him—that to-morrow Mr. George Fenton of Kittybrewster will be unanimously acclaimed as President of the Educational Institute for the coming year. It is a happy choice, and any one who has watched educational discussions and efforts in the last few years in the Institute and elsewhere will admit that the honour is well deserved, and that its duties will be efficiently discharged. His year, 1881–2, was a particularly strong one. Alexander Wallace and James Taylor were, I think all will admit, easily first. Wallace is now Headmaster of the Central Higher Grade School, Aberdeen; Taylor, Chief Mathematical Master of the Edinburgh Academy. The latter we congratulate on his recovery after serious accident, and also, let me say, on the position of his son as dux boy and most distinguished pupil in Classics this year in the Edinburgh Academy.

John Sutherland (1877–8) sent me a few weeks ago a newspaper from South Africa, containing the address he delivered as President of the South African Teachers' Association on the occasion of its twenty-first Annual Conference. His subject was the "Four P's of Education—Pupil, Parent, Pedagogue, Paymaster."

One more subject of congratulation must not be omitted. The Rev. George Steven, a student of 1863–4, and my immediate predecessor in office, has been chosen to be Cunningham Lecturer in succession to a series of the most eminent men in the Free and United Presbyterian Churches. The subject of his lectures has not yet been announced; but we, I am sure, are confident that there is no subject he touches which he will not adorn.

Transport yourselves now in imagination to a small Highland parish, and you will find a member of the Club doing his life's work as a teacher in what all of us would be disposed to regard as the most depressing circumstances possible. When the Chief Inspector of the District visited his school, for a reason that will immediately appear, this was his report: "The condition of this small school is *excellent* in all respects, and reflects high credit on the teacher." By and by he is promoted to a larger school, which, he says, he found "rotten with truancy and other bad habits," and the work at a very low ebb. He has now fifty pupils on the roll, and another Inspector reports: "The work of this school is carried on with undoubted success." These favourable reports, the teacher tells me, are gained in spite of the fact that "I cannot hear a word the scholars say save when spoken loud into my ear." He adds: "Some of our favoured brothers don't know they are born. The only plan is just to take off your coat and buckle to. I have never time to be other than well, and my wife and family are in the same happy state. We have much to be thankful for." Moreover, although a man of forty, he is a student still. His letter asks that the *Calculus* should be sent to him from the Library, "only for recreation."

> "Only the prism's obstruction shows aright
> The secret of a sunbeam, breaks its light
> Into the jewelled bow from blankest white.
> So may a glory from defect arise."

Another member, now blind or almost so, rejoices in his work in a Blind Asylum in Manchester, and as his *parergon* (by-work), treats of the psychology of blindness, with educational ends in view, in a most instructive pamphlet.

It is thus my privilege to be informed in many cases of the *parergon*—the word is almost an English one now; I heard it in a country church not many weeks ago—which different students favour, "each studying what he most affects." I refer, of course, not to the amusements or recreations which they enjoy. Among my old letters I recently found one, nearly twenty years old, which ran thus: "Will you pleasure me by accepting my first salmon?" His *parergon* was doubtless a pleasing one to the student, as its outcome was to me. Another promised me the first basket of trout he caught. That student, I fear, had not been a successful angler, for

the trout have not arrived yet. It is more serious occupations I have in mind.

Dr. James Clarke, for many years located in Cornwall, has enriched my library by numerous short treatises suggested by his environment. "The Birds of Scilly" is one, "The Birds of Cornwall" another, and, more recently, one entitled "Birds of America found in Cornwall," perhaps the most interesting of them all. His thesis for the degree of Doctor of Science (translated) was "On the Relation of Protoplasmic Movements to Oxygen Pressure." I confess I found it a little beyond me.

I had an interesting pamphlet entitled "A Talk to Toilers, or How can I help England?" from William Ward, recently member of West Ham Town Council, and Labour Candidate for a Division of Lancashire. Dr. Ramsay Smith, head of the Department of Public Health of South Australia, in view of my retirement, sent me some of his publications. The printed list of original work and contributions to scientific and medical journals alone occupies seven pages.—Ask me how I put in my time when I have all these books, and many besides, to read and master, if I can!

Another, John Scott, I had lost sight of for more than twenty years until June 1907. Along with another student of later date, living near him in London, he had met every Tuesday for a year, with others, to read and discuss certain "stiff books." That is a kind of thing one likes to hear of. So Scott said I appeared to him "almost an incarnation of seriousness of purpose and high strenuousness of life" (with four marks of exclamation), adding, however, I suppose as a wholesome qualification, that some of them regarded me as "somewhat lacking in humour"—and yet in our house we have taken *Punch* for many years, and enjoy it! It must be true, I suppose, for a lady, many years before, said something of the same kind in a letter I still retain to keep me humble. She also suggested ways in which I might mend my defects. She and I, however, parted in the end very good friends, and, as a peace offering, she sent me what they call a *sachet*, I believe, which the women folks greatly admired. Scott has been head of a Pupil Teacher Centre for twenty years, but has taken a share specially in the work of the College for Working Men, instituted in 1854. For years Denison Maurice, Ruskin, Hughes, Rossetti, Avebury, and members of the universities ungrudgingly gave of their

leisure to promote the betterment of working men. Scott made himself responsible for lectures on the Mind and Art of Browning, Greek Sculpture, English and Foreign Painting, and I scarcely know what besides.

The achievements of some of our men in Classics are not inconsiderable. John Marshall, in July last, retired from the Rectorship of the High School.—How strange it feels to hear of one and another former student debarred from professional work by the inexorable age limit, and here am I haranguing you as if time wrote no wrinkle on my brow!—Marshall, beside his fine Clarendon Press edition of Xenophon's *Memorabilia*, has made a notable translation of the *Odes* and *Epodes* of Horace into English verse corresponding with the original metres. Robert Clark sent me, as "his teacher and inspirer" (note my modesty), a dainty volume of adaptations of Horace after the manner of Pope, dealing with South African persons and topics. What shall I say of Rennie's recent edition of one of the plays of Aristophanes, with introduction, critical notes, and commentary? The musty manuscripts he consults and weighs, the particles whose force he labours to clear up, and the countless allusions and parallels—to read and appreciate these is no child's play, whilst it is by no means a dry-as-dust production.

> "Let me know all! Prate not of most or least,
> Painful or easy!
> Even to the crumbs I'd fain eat up the feast,
> Ay, and not feel queasy."

These are Browning's Grammarian's words, and are true of our friend.

But what of the rest of us who cannot aspire to heroic efforts such as these? I confess I like to tell you of their doings, like the gudewife in the "Cottar's Saturday Night," "well pleased to think her bairns" (Moray House Bairns) "respected like the lave." But we shall do wisely if we do not murmur or repine,—

> "The trivial round, the common task,
> Will furnish all we ought to ask—
> Seek we no more, content with these."

Bishop Westcott, shortly before his death, said to the miners of Durham, "You are the representatives of our

greatest industry." The industry of Edinburgh was said by Sir George Harrison to be education, and is not education the great industry in every parish in Scotland? The words addressed to the miners are of no private interpretation. Let me give you a few of them: "Let every one do just that which lies before him; speak the kind wise word that a neighbour needs to hear; offer the little help (inside school and without) which calms a rising trouble; dare to be courageous and outspoken for right; stern towards evil with the sternness which sympathy tempers to the penitent. Every day brings most precious opportunities for such quiet services. . . . Life for the most part is made up of little things. God uses for the fulfilment of His righteous purposes the personal efforts of those who love Him, small in themselves and yet irresistible in their collective force."

Even after the close of his second term as President Dr. Paterson still continued to share in the work of the Club and to attend the business meetings of its Committee, even when failing strength made that a task which he ought not to lay upon himself. But to the Club as a whole he had spoken his farewell.

The Moray House Club still lives on—long may it do so—serving useful ends in several directions. Its annual meetings are largely attended, and College friendships are continued and renewed. Its Benevolent Fund is as helpful as ever. But its more recent history does not directly concern the purpose of this sketch except in one important particular—namely, the decision of the Club to arrange for the preparation of a memorial Biography of the Rector who had so long been its real centre and inspiration. As to the result of that decision it would be unbecoming, as it is now unnecessary, to say anything further here.

CHAPTER X.

THE RECTOR AS CHURCHMAN.

THE title might be misleading without some explanation. If we use the term as meaning an ecclesiastical politician, or one prominent in theological or denominational controversies, or even one of that inner circle which usually manages the affairs of a Church, then "Churchman" would be a singularly inappropriate epithet to apply to Dr. Paterson. If, on the other hand, we mean by it not merely a man such as by his own character forms the backbone of his Church, but also a man who devotes himself to the building up of that Church by the religious training of youth, and bears a full share in the obscure work which is essential to maintain the vitality of its congregations, then he was emphatically a Churchman of no small distinction. And the use of the term is further justified by the fact that for a full half-century he was a ruling elder in his Church, and for over forty years was actively employed by that Church as the most important agent in its educational work. But we use the term here mainly as a convenient caption under which to notice briefly some of the splendid work which Dr. Paterson

carried on, in an unofficial capacity, in the sphere of religious education.

He was brought up in a household where religion counted for much, and on leaving home he had the good fortune to enter another of the same type. From its beginning Blair Lodge had been a centre of religious work and influence. The founder of the school had also been the chief agent in the foundation of the local Free Church congregation, and became its first minister. Mr. Hislop continued this tradition, and carried on a religious and charitable work among the miners in the vicinity which was much appreciated. When Dr. Paterson became a member of his staff, such duties accordingly lay ready to his hand, and he found his first sphere of religious activity in the conducting of a Sunday School for the children of the mining village of Redding.

On his appointment to Moray House he returned to the membership of the Free High Church, then under the pastorate of the genial and scholarly William Arnot, and on April 21, 1867, he was ordained to the eldership there. He had then only attained his thirty-first year, and his ordination at what would then be regarded as an unusually early age is a fact of some significance.

Mr. Arnot died in 1875, and was succeeded by a man of great distinction but of a widely different type, Dr. Walter C. Smith. He was a poet rather than a theologian, and on more than one occasion, both before and after his translation to the High Church, his views brought him into unsought prominence in the Church courts. Dr. Paterson seems to have found something lacking in the at-

mosphere of his old church under its new pastor, for in 1876 he joined the membership of the Barclay Free Church. This congregation had been recently established under the ministry of the Rev. Dr. J. Hood Wilson, a man of commanding power and outstanding influence, and of that transparent simplicity and earnestness of character which could not fail to appeal to the Rector. Dr. Paterson was soon elected a member of the Barclay Session, and remained so till his death. Dr. Wilson was succeeded in the pastorate by the Rev. Dr. Clow, afterwards Professor and Principal of Glasgow United Free Church College, and he in turn by the Rev. Dr. Sangster Anderson, who writes the following appreciation of his distinguished co-presbyter—

Dr. (then Mr.) Paterson came from the High Church, where he had been an elder for some time, to the Barclay Church in 1876, and he was almost at once assumed an elder by the unanimous consent of the congregation. He continued to hold office with us all the rest of his life, and for more than forty years he was regarded as one of our most devoted elders and one of our wisest guides.

In the midst of his arduous and engrossing labours—and few men worked harder—he attended most assiduously to the smallest details of the work of the church. He visited his district with unfailing regularity, and showed discriminating kindness to the members under his charge, who had the highest esteem and the warmest affection for him as a friend in need. He took a leading part in every movement inaugurated by the Session and the Deacons' Court for the welfare of the congregation, and his time and energy were placed freely at our disposal. Specially notable was the work which he did among young people, with whom he was brought into intimate contact in a large Bible Class which he conducted for many years—a work in which his peculiar gifts were called into exercise to the great advantage of the rising generation.

But it was his personality even more than his actual work which impressed the congregation. We all appreciated the wisdom of his judgment and the clearness of his discernment, the width of his sympathy, and the dignity of his bearing, the sternness of his sense of duty, and the rectitude of his life; and behind all that the strength of his faith and the whole-heartedness of his interest in things unseen. These qualities made him a tower of strength to the Session and Deacons' Court. His presence was almost a guarantee that our decisions would be wise, and that a fine tone would pervade our deliberations. In times of crisis his calm, well-balanced judgment was of inestimable value, and his intervention was often the means of reconciling differences and securing a wise and unanimous decision. The whole congregation felt for him the deepest reverence and affection. It was realized that we had a great man among us, whose one aim was to be the servant of all, and who devoted his rare gifts to the support of great causes with a constancy and a generosity which made his life a high ministry. His presence in the sanctuary almost to the very end was a positive inspiration, as evidence of the depth and tenacity of his religious interest, and when he passed away everybody realized that we had lost one who was at once a pillar and an ornament to the church.

One might naturally suppose that it would be something of an ordeal for a minister to preach Sunday after Sunday to one who was so outstanding both intellectually and spiritually. But, on the contrary, it was an inspiration. Dr. Paterson was so humble, so discerning, and so appreciative a listener. The notes which he occasionally sent to his minister were a revelation of the fine spirituality and even finer generosity of the man. Nothing in all my ministry has been so helpful and encouraging as the hearty sympathy and steadfast support of this great servant of God.

The outstanding feature of Dr. Paterson's work in the Barclay Church was his wonderfully successful Bible Class for young men and young women. During the long period over which this work extended—some twenty years—hundreds of young

people learned, as few have now any opportunity of learning, the greatness of the religious and literary treasure contained in the Bible. The work of this class was on a high intellectual plane. The treatment was perhaps less searching than that followed in his Training College classes, and more adapted to a non-academic audience, but the aim was always to interest and instruct rather than merely to exhort. Veteran teacher as he was, Dr. Paterson yet continued to prepare carefully for every lesson he gave, as is shown by the many well-filled note-books which are still preserved. Sometimes in order to give the class a comprehensive view of the book to be studied, he put into their hands a printed syllabus or summary for reference. He spared no labour to make his teaching effective, and had his reward in the large numbers who attended the class, often for many consecutive years. The appreciation of his work was shown in many ways. In 1863, at a memorable gathering, he received the presentation of a writing-table from past and present members of the class. More important was the personal testimony of many of those who had benefited by his instruction. Regarding this class the Rev. Dr. Rutherford, who was for a time assistant to the minister of the Barclay Church, writes thus—

> The influence of Dr. Maurice Paterson went far beyond his professional work. That work was so truly his, the great task of his life, that he might well have said, "One thing I do." But the busy man is the man who finds time for extra services. While there is one staple product of his days, there are also by-products.
>
> He was a great teacher who made many teachers, and they have gone from under his hand to do great service in

this and in many lands. But there are many whose thought of him is of Sunday evenings in winter, when he sat at a table in the Barclay Church Hall and spoke to his Bible Class. That class was a great feature in the life of the congregation, and a formative influence in many young lives.

One might have thought that with a week so filled with anxious work Dr. Paterson might well have claimed his weekly day of rest. But the sense of duty, the readiness for service, the loyalty to his Church and to Christ—these were too strong for him; and while no man could better appreciate the help and comfort of the hour of worship, or listen with keener appreciation of mind and heart to a sermon, that part of the Sunday's enjoyment and edification was for him but small. The mornings were given to the children of the Canongate, and the evenings in winter to the young men and women of the Barclay Church.

It was fitting that as a loyal servant of his church he should bring to it his own great and peculiar gift, and as an accomplished teacher offer his bit of service in this line. It was a notable feature of the Barclay Church that among its office-bearers there were diversities of gifts, and each brought to the service of the church something that was in the line of his special experience and ability. So the teacher brought his gift of teaching, and to this ministry he gave his best.

The Bible Class was conducted by Dr. Paterson on alternate Sunday evenings with Dr. Wilson's assistant; and in the winter of 1886–7 it fell to me to take the assistant's part. I was present only once at Dr. Paterson's class. It was the first Sunday of the session; and I have a very vivid remembrance of that hour. The opening prayer was itself impressive and memorable, and revealed the spirit of the man and his work. The subject for the winter was the Gospel of Mark, and on that evening the first few verses of that rich and graphic story.

Dr. Joseph Parker said that preaching should be "dignified conversation"—real talk, but with a high note of interest and impressiveness. Dr. Paterson's teaching was conversation—close to the class, in living touch of mind with mind, and perfectly natural. It was not preaching—but teaching. It was not only clear, but lucid. He taught as if he were

himself studying this and exploring it; and led on from word to word till the meaning and message of the text had been presented in a way that none could miss.

Seated at the table with his Greek Testament and note-book, he "opened the Scriptures"—revealing a wealth of meaning in every verse and clause, which was a revelation of what can be seen when the eye brings the power of seeing. And it was not dry light but warm and earnest, leaving with the learners the message of Christ for experience and conduct. It would be difficult to ask for anything more adequate as Bible teaching.

In that class were gathered, I think, some hundred and fifty young men and women, so that in the years during which Dr. Paterson conducted it hundreds must have passed through its roll. As has been said, it was a formative influence in life, and I should think that two things remained with every thoughtful member of the class:

(1) A new conception and experience of Bible study. It was really and honestly a "Bible Class." It was not a Sunday evening address on some subject relating religion to literature or art or social study—which may be good enough—but definitely a Bible lesson. And it was full of interest, making many a verse and chapter shine with new meaning—revealing the possibilities of Bible study, revealing what the Scripture text could be in the hands of such an expositor, and showing the way to find in it hidden treasure. One could understand the prayer of the Psalmist, "Open Thou mine eyes that I may behold wondrous things out of Thy law;" and the experience of another Psalmist, "I rejoice in Thy word as one that findeth great spoil."

(2) And not less than the impression of the lesson was the impressive influence of the teacher. What Dr. Paterson was in Moray House to the students, who regarded him with reverence and affection, he was to the members of his class. He knew them, and was their friend. And to be beside him for a winter in such hours left an impression of one whose great gifts of mind were united with a devout and reverent spirit, with a love of truth, a sense of God, a high if somewhat stern ideal of life, and a simple faith in Christ and love for His Kingdom and its service.

After all our programmes and systems, with any syllabus of lessons, the question will always remain, Who are the

teachers? Here the personal equation counts for more than anywhere else. Influence comes through all the teaching from the teacher; and it comes by being beside him, conscious of his own spirit and character. Unspeakably so in Bible teaching; and it is safe to say that there are many out in the great world who thank God to-day for the hours spent with Dr. Maurice Paterson in the hall of the Barclay Church.

Dr. Paterson took much interest in the proceedings of the General Assembly of the Church, and attended its meetings regularly, whether a member of the Court or not. This was natural, seeing that year by year his work as Rector of the Church Training College was reported on by its Education Committee. He was at one time a member of a Special Committee deputed to visit certain Presbyteries and report to the Assembly, under the head of Religion and Morals, as to the work carried on by the various congregations. Dr. Paterson visited over a dozen churches in Ayrshire. He gave addresses in many of these churches, but his main interest lay in the educational work carried on in the Sunday Schools and Bible Classes. To these he chiefly devoted himself, and one can well imagine that his wise counsel, and still more his example in conducting lessons, must have been most stimulating and instructive to the ministers, teachers, and superintendents with whom he came in contact.

One of the most notable pieces of religious work carried on by Dr. Paterson was the "Children's Church" at Moray House, a meeting instituted for the benefit of the poorer children in the Canongate. The spirit which had led him to Redding village to help the miners' children there, also led him

early in his Moray House career to attempt something of the same kind for the churchless little ones in his new neighbourhood. During the greater part of his long rectorship every Sunday forenoon was devoted to this noble work. Obscure and unrecognized by the public, it was yet deemed not unworthy by the Rector, who, though one of the foremost figures of the time in the educational world, consecrated to this humble form of service all the skill and teaching capacity which study and ripe experience had brought him.

The " Children's Church " was held in a large galleried classroom in the Practising School. This was usually full, often crowded, with perhaps a hundred or more children, some of them only of Infant School age. It differed from an ordinary Sunday School mainly in not being divided into classes, for the Bible teaching was really a lesson rather than a sermon or address. A considerable number of the students, both men and women, always volunteered to assist the Rector in the work. They acted as monitors, seeing to the marking of attendance cards and other matters of detail, or from their places at the end of each bench supervising the behaviour of the children—a very necessary kind of help with so large a crowd of restless little mortals, unaccustomed to self-restraint, and not always attentive even to the most attractive devices of their great teacher.

That this long-sustained labour of love by the Rector was beneficial in the highest sense to the neglected little ones there can be no doubt. Nor was his care for them limited to the intellectual and spiritual ; the physical side was not forgotten.

Through the help of the Boarding House ladies much assistance was given to the needy children in the form of clothing and otherwise. Dr. Paterson took an active share in such work, and also made efforts to secure a short country holiday for the children. He even took personal charge of a party to spend a short time at the seaside on the Fife coast, where he was himself residing. But to the children of the Canongate the country was an unknown realm; boys assumed that every berry they could find might be safely eaten; girls developed hysterical tendencies in the presence of the boundless sea, and had to be personally conducted to their homes; and a very few experiments sufficed to convince the Rector that the responsibilities attaching to this plan were too great.

To the students who shared in the work, the "Children's Church" was perhaps the most educative factor in their College life. It was an experience never to be forgotten. To hear during the week the Rector's exposition of the principles of teaching and of the methods of controlling and instructing children was much. But more, beyond all comparison, was it to see him at work, Sunday after Sunday, among that huge class of little ones, with all the patience and gentleness of a father, joined to the skill of an experienced and naturally gifted teacher, making clear to them the great but simple truths of life, by illustration and exposition and repetition and all the devices of the schools, and developing their emotional nature through childlike praise and prayer.

Many of the students took some minor part in the children's service from time to time, assisting

the Rector by teaching the "Golden Text" for the day or otherwise. This was of considerable value to the young men themselves, some of whom were thus led to continue similar work in their own sphere after leaving College. At times also assistance was given by persons from outside the College, who, in the atmosphere maintained by the Rector, really learned more than they taught. The late Mr. John Gulland, M.P., for example, writing after the Rector's death, makes special acknowledgment of the benefit which he had derived from occasional visits to the Moray House "Children's Church," in helping him to acquire and develop the difficult art of speaking to the young.

Dr. Paterson's personal creed stands clearly revealed in the religious work which he performed. His professed creed was, of course, that of the Church of which he was a devoted and loyal member and officer. But a good man's working creed is usually something much shorter and simpler than his confession of faith, and is moreover something which is ever growing—growing shorter and wider and deeper, it may be, but never stationary. In the case of Dr. Paterson this is well exemplified in a private letter written to a former student who had consulted him—as many must have done—regarding certain religious difficulties. Having mentioned some books which might be helpful—books, too, which would demand close study—he says—

> As to the divinity of Christ, I think the evidence is overwhelming. He claimed to be God, and to do certain things which only God can do for those who put themselves into His hands, and He *does* these things—at this hour!

Take Him into the heart and life, and He does make all things new—and that is what He claimed, and what is claimed for Him in the Bible. I do not know that I can help you further at present. I should be glad to hear again when you would like to ask anything. Meantime, TRUST IN THE LORD AND DO GOOD.

That was the Rector's working creed all through his strenuous life. Religion was something to be lived out, and not a formula to be accepted. Faith was not an intellectual attitude but a dynamic force, giving both direction and power to the activities of the life.

His natural reserve and shyness of disposition were displayed in such references to religion as occur in his letters, but when he felt that a word was in season it was always spoken, frankly and to the point, with an utter absence of sanctimonious preaching.—" In prosperity keep an open heart to all, especially the poor, needy, and distressed." " In view of the rapid passing of all earthly things, and time itself, keep higher things ever before you." " I have filled this, as a good many letters, with little better than gossip. I do not forget, however, though not much is said of it, higher and highest interests. In these see that you are advancing, whatever else happens." " I hope you manage to read something, professional and other. It should be, like the Bible, part of your necessary food."—Such are a few examples.

After what has been said it is hardly necessary to add that Dr. Paterson was ever ready to respond freely to the needs of others. In private charity he was liberal, perhaps to excess. In view, indeed, of the necessary demands upon his moderate in-

come, the wonder is that he found any considerable margin to spare for others. How much that margin actually amounted to was his own secret. It is known to have been large, but in his almsgiving he observed the safe old rule, "Let not thy left hand know what thy right hand doeth."

It was as a Churchman no less than as an educationist—perhaps more so—that Dr. Paterson was led to take an active part in the compilation of a small manual of theology, as we may call it, known as the School Catechism. He has himself explained, in an address already quoted, the considerations which led him to join in that work. We need not, therefore, conjecture whether or not he regarded the catechetical method as the best, or even as good, in the teaching of Religious Instruction. The question before him was entirely different. He knew that, as a matter of fact, the Shorter Catechism was being taught in most Board Schools, and that parts of its teachings were objectionable to many of the non-Presbyterian families whose children attended those schools. It seemed to him, indeed, that if that objection were removed many children, especially those connected with the Episcopal Church, might enjoy the superior educational facilities of the Board Schools instead of attending the struggling Church Schools which were still carried on. The attraction for Dr. Paterson was the opportunity which seemed to be offered for removing what was regarded as a denominational barrier, and his work on the School Catechism was really an effort towards freeing education in the common schools from all suspicion of religious sectarianism. There was, no doubt,

the additional advantage to education of supplying a catechism, for those who desired one, which should be more within the comprehension of school children than that usually taught, for after so many years of teaching the Shorter Catechism to Training College students no man could know better than the Rector how far it is from being within the comprehension of the average school pupil.

The genesis of the School Catechism dates from 1904, when the Church of Scotland invited to a conference representative members of the other reformed Churches in Scotland to consider the whole question of Religious Instruction in public schools. The outcome of their deliberations was the appointment of a small committee to prepare "a simple Catechism embracing such teaching in the facts and doctrines of Christianity as might be acceptable to all branches of the Reformed Church." This committee consisted of fourteen members, of whom only two were laymen.

The two distinctive notes in the new Catechism were designed to be simplicity, to make it suitable for children, and catholicity, or the insistence upon the essentials of Christianity to the exclusion of all doctrines which savoured of sectarianism. For the latter there was ample security in the presence of no less than nine Doctors of Divinity of various denominations on the committee. For the former, the lion's share of the responsibility and of the work fell upon Dr. Paterson. According to the testimony of his colleagues, his judgment as to the words and phrases which might be employed was accepted as final, and the proofs, still in existence,

with his corrections and annotations give silent evidence of the care which he bestowed upon the work. As to the result, it need only be said that of those teachers who consider a catechetical text-book helpful, a very large number have found in this simple manual a welcome relief from the difficulties of the Shorter Catechism.

One other incident in Dr. Paterson's life may be mentioned here, as arising mainly out of his church connection, though his educational position ought to have been the determining factor. That incident is his candidature for the School Board of Edinburgh, to which he makes playful reference in his last address to the Moray House Club.

At the triennial elections for this Board it was customary for the leading Churches to nominate groups of candidates whom they considered suitable either on educational or general grounds, or who might watch over any special interests affecting their denominations. Some such grouping system was really almost indispensable. The whole city formed only one electoral district, and it was practically impossible for a candidate standing alone to make any effective appeal to so large a constituency, unless he were gifted with a peculiarly strident voice or were specially skilled in the art of self-advertisement. At the election of 1909 Dr. Paterson, who was then in the enjoyment of his well-earned leisure, was nominated by a committee of the United Free Church, along with three other candidates. The selection was an admirable one, and under any reasonable scheme of voting, provided that those interested in the schools took the trouble of voting at all, there was no candidate in Edinburgh who

might with more confidence have been expected to head the poll. Both these conditions, however, were entirely wanting. The Edinburgh voter had never been distinguished for his interest in School Board matters, not even when the rates were in question. And the system of election, through the amazing invention of the "cumulative vote," was admirably adapted for placing at the top of the list the advocates of any extreme view which appealed to some small but interested minority. The system was an almost infallible means of leaving out in the cold any candidate whom most people considered to be certain of election.

In the election of 1909 there was a special question before the public mind which made it more difficult than usual to fix attention upon things that really matter in the administration of education. For some years it had been the custom to supply books and stationery free to the pupils at the Board Schools. A proposal had just been made that the School Board should exercise their statutory power to make the same provision for pupils attending the Episcopal and Roman Catholic schools, these having no other means of sharing in the benefit of the school rate. This question of "free books for the Voluntary schools" was debated on the platform and in the Press by the candidates, too often with that acrimony which usually accompanies sectarian discussion, and it finally became the question upon which the election turned.

Dr. Paterson and the other candidates nominated by his Church were generally in favour of granting the Voluntary schools the privilege of free books, both in the interests of education in these schools

and as a small instalment of justice to their denominations. By this attitude their doom at the poll was sealed. The Rector and those on the same platform with him were definitely and unequivocally rejected. On looking back at the contest and its results, however, one is forced to the conclusion that they occupied the place of honour on the list. Had Dr. Paterson considered only what was likely to catch votes, and followed the popular prejudice of the moment, his election should have been an easy matter, but such an attitude was for him impossible. The proposal to grant free books to the denominational schools was defeated, and those schools had to wait almost another decade for the fuller justice and more complete educational opportunity which they obtained under the Act of 1918.

To one so retiring in disposition as Dr. Paterson, and with so many interests to occupy his leisure, the result of the election was, as he himself confessed, a relief rather than a disappointment, but it represented a distinct loss to the educational interests of the city. As regards the man himself, the stand which he took at this time is an interesting revelation. It shows how far in advance of the time his views were, not only in the matter of the desirability of improving the means of education in all schools, but in his superiority to the sectarian exclusiveness which dominated the election, and which undoubtedly lost him the votes of many within his own Church. In both the incidents last mentioned—his co-operation with other Churches in the preparation of the School Catechism, and his position regarding the burning

question which decided the School Board election of 1909, we see evidence of that catholic width of outlook and freedom from sectarian limitations which, in his more mature years especially, was characteristic of the Rector as a Churchman.

CHAPTER XI.

OUT OF SCHOOL.

Of the private life of Dr. Paterson, as was mentioned in the Preface, there is little to be said that is of public interest. But while it was in his official capacity that he was best known and will be longest remembered, there are yet aspects of the "Teacher out of School" which may be glanced at with a view to a more complete presentation.

His domestic life was uneventful and happy. From that April day in 1862, when he and his young bride drove from Blair Lodge to Polmont Station to begin their marriage tour, up till March 1909, when he was left a widower, Dr. Paterson enjoyed the true comradeship and the affectionate support of one who was in every way fitted to sympathize with and to encourage him in all the difficulties as well as to share in the joys of his career. The two were complementary to each other. In outward appearance they were a striking contrast—he tall, dark, vigorous, and energetic in every movement, while she was fair, slight, and fragile-looking. Yet in that slender frame were hidden large resources of will and courage, and a cheerfulness which never failed. Her influence

counted for much in Dr. Paterson's life from their earliest acquaintance, broadening and sweetening a strong nature which was, in early years, apt to become somewhat too restrained and ascetic, not only by constitution, but also through the feeling of deep responsibility with which he entered upon his professional work. It was in this way, for example, that music came to exercise so strong an influence upon him, both Mrs. Paterson and her sister possessing considerable attainments in that form of art, and one of the favourite relaxations of the Rector throughout his life was attendance at the orchestral and other important concerts in Edinburgh.

Mrs. Paterson also possessed a very keen sense of humour, often most apparent in times of physical weakness. The Rector was commonly, though erroneously, believed to be somewhat lacking in this particular gift, a mistake which no doubt arose from his habitual gravity and earnestness in working hours, but the burden of care and responsibility fell away in the cheerful brightness of the home atmosphere. In his valedictory address to the Moray House Club Dr. Paterson makes reference to this matter, and in his own defence mentions that he was a habitual reader of *Punch*. It is also certain that on at least one occasion he attended and thoroughly enjoyed an entertainment by Sir Harry Lauder. In his intimate conversation, while there was no frivolity there was certainly no want of appreciation and enjoyment of humour, and his laugh was ever hearty and spontaneous.

The evenings and holidays at home were fully occupied. After his removal to Edinburgh that

home was for some years in Arniston Place, and later in Grange Loan, before he settled in the permanent residence of No. 7 Hatton Place. The family circle there was a large one; of the ten children one died in infancy, the others, four sons and five daughters, all grew up to maturity and survived their parents. The sons were claimed by "the three Black Graces—Law, Physic, and Divinity," one entering the Church, one the legal profession, and two the medical. One daughter chose Education as her career, and has made some contribution to its literature. In these circumstances it was natural that practical education, in the form of home lessons to be supervised, should form an integral part of the evening programme, not to be sacrificed to other claims. Time was also found for the reading aloud of books worthy of being so read, a means of culture for young people which Dr. Paterson valued very highly.

His professional work could not be wholly shut out from the home. There were ever-recurring examination papers to be carefully read and scrupulously valued, and problems of organization to be considered and solved. Educational literature had to be read and studied, in English, French, and German, in order that he should keep well abreast of the most recent thought and practice. Research work was necessary, and it was from his reading in this line that the materials were found for many of the special lectures with which he usually opened the College session. Dr. Paterson was often called upon for lectures on professional subjects by educational societies, and these were prepared for with his usual conscientious thorough-

ness. In particular his lecture on Comenius, which was published in pamphlet form, embodied the results of considerable research and the reading of books then little known in this country. The study was undertaken some time before the appearance of Professor Laurie's monograph, and was really a piece of pioneer work.

Dr. Paterson took a share, though not a prominent part, in the work of the Educational Institute of Scotland. He was elected President of the Edinburgh Branch in 1867. On various occasions he gave lectures to other local Associations of the Institute. In 1895 he did so in Aberdeen—a great occasion, when he was entertained to luncheon by a party of twenty-six of his former students resident in the neighbourhood, under the presidency of the late Mr. George Duthie of Woodside. One of the chief attractions of such occasional visits must have been the fact that wherever he went among teachers he was sure to meet and to be welcomed by Moray House men and women.

Dr. Paterson found time for other forms of educational work also. For many years he set and examined the papers in the competitions for Foundations and Bursaries at the Secondary Schools of the Merchant Company of Edinburgh. This was an extremely laborious as well as important task, and required not only an accurate knowledge of a wide variety of subjects but also a practical judgment of what might fairly be expected in those subjects from pupils at each stage of their school life. The skill and care bestowed upon the work and the success of the results were appreciated and admired by all who had to do with those examina-

tions. He was also associated with Professor Laurie as an examiner for the Diploma for Secondary Teachers instituted by the University of Edinburgh.

Dr. Paterson's contributions to educational literature did not extend beyond the publication of a number of special lectures referred to, and reviews and other occasional articles for the *Daily Review*. This is to be regretted, but with the burden of detail which his work constantly imposed upon him the result could not have been otherwise. Yet he was prevailed upon at one time to edit a series of school Reading Books, and these, the "Graded Readers," published by Messrs. Blackie and Son, were well received by the teaching profession and very widely used. He devoted a vast amount of labour to this series, in the effort to present reading matter which should be at once of high literary merit, suitable for the various stages of the pupils, and fresh and unhackneyed from the teacher's point of view, and in all three points he achieved undoubted success.

Dr. Paterson was a wide if not an omnivorous reader, and it is difficult to generalize as to what was his special bent. The best of everything appealed to him. The *Contemporary Review*, the *Spectator*, the *British Weekly*, and *Punch* represent sufficient variety in periodical literature. Modern fiction, with exceptions, did not occupy much of his time. The exceptions included Scott, Stevenson, Meredith, Oliver Wendell Holmes, and Laurence Oliphant. In poetry Browning was his favourite; and Stevenson's "Child's Garden of Verses" he loved. Perhaps on the whole it was Biography that filled up most of his reading leisure.

In this he may fairly be described as omnivorous—a trait which marks most of those who work as well as think.

Books were his most prominent interest, and his shelves were well filled with the best. It is interesting to know that he specially valued a number of volumes which had been bound by his father's hand. But he was no mere bibliophile ; he could give away as well as collect. After the Church Union of 1900, when the New College library was held by the minority which remained the Free Church, he presented to the disinherited United Free Church all his books which could be of use to the Divinity students, and this was only the climax of much generous giving.

Apart from reading and music as relaxations for the mind, and walking as physical exercise, Dr. Paterson indulged in no set form of recreation. As a youth he played cricket, and is said to have been a good bat, but in the close application to work which marked his maturer years he found no time, and it must be added he felt no need, for the games and pastimes which to many are as the salt of life. Life to him was full enough and enjoyable enough without such. Yet in his later years he sometimes expressed a doubt as to the wisdom of cutting out these things altogether, or a speculation as to whether he might not have done better to leave more room for recreation.

It must not be supposed, however, that the bow was never unbent. Holidays were prized and made good use of. A competent knowledge of botany gave point to many a long ramble, and resulted in extensive collections of dried specimens. One of

his earliest vacations was occupied with a walking tour in Wales, accompanied by a brother. A few years after his appointment to Moray House Dr. Paterson made his first visit to the Continent. His route led him up the Rhine and down part of the Rhone valleys. Much of the ground was covered on foot, and he brought back a large botanical spoil from his long ramble. A more extensive tour was made in 1886, when he was accompanied by Mrs. Paterson and Miss Smith. First visiting Brussels, they travelled southwards by the Black Forest, stopping at Heidelberg, and thence passed into Switzerland. Neuchâtel, Geneva, and Chamonix were visited in turn, the homeward journey being made through France. A few years later Dr. Paterson made a similar tour in the company of his eldest son.

Again in 1898 he enjoyed a holiday in Switzerland, when he visited Zermatt, and crossed the Splügen by *diligence*, afterwards spending some time among the Italian lakes. In 1903 he was once more in Italy, accompanied by a son and a daughter. They spent some time in Rome, where the excavations in the Forum were of great interest to the Rector. Letters written by him at the time speak of the tomb of Romulus and an ancient crematorium being unearthed.

Immediately after his resignation Dr. and Mrs. Paterson made their most extended continental journey, to which he made interesting reference in his last address to the Moray House Club. They crossed to the Hook of Holland, and travelled to Berlin, and thence to Nuremberg, Dresden, and Munich. Then moving southward into Italy, they

visited Venice, Verona, Bologna, Florence, and Rome. Their return journey was made by way of the Riviera. While at Nice Dr. Paterson unfortunately had a sharp attack of illness, which caused much anxiety to his wife for the time, but he was soon able to resume the homeward journey.

There are many professional men whose foreign holiday tours exceed those here mentioned in extent of both space and time. But Dr. Paterson was never a mere tourist. The habit of study was too strong, and his interests too many. The history, the art, and all that was in a place, must be exhausted. To one content with more superficial views Dr. Paterson was apt to be a somewhat fatiguing holiday companion on his excursions into new fields.

For the most part, of course, his vacations were spent nearer home, in some country resort with his family. The neighbourhood of the Pentlands was one of his earliest selections; the Fife coast, Loch Lomond side, and the Spey valley were all favourite resorts. In such places he was fond of long walks with congenial companions, and in his choice of these the width and variety of his interests were plainly seen. Among the Edinburgh University circle, for instance, he was specially intimate with Professors Hodgson, Blackie, and Calderwood—a varied group, but each of uncommon interest in his way. On Loch Lomond Mr. Strang and his boys were congenial neighbours. There Dr. Paterson spent much time with his children in rowing on the loch, not always without incident. Mrs. Paterson was sometimes of the party, not, as she said, because she enjoyed it, but rather that she might have the satisfaction of going down with her family

when the apparently inevitable should occur. It often happened that Dr. Paterson had to take with him some work to be done while on holiday. When that was the case he used to rise about half-past five in the morning and attend to the work, so that it should not interfere with the enjoyments of the day.

He also made occasional visits to various parts of England. One hardly knows whether to include these under holidays or not; they were usually planned so as to permit him to see as much as possible of education south of the Tweed. To judge from notes made by him on such visits, there was little that escaped his expert notice. Not only points of organization and methods of work, but such details as the mode of dealing with absenteeism in schools were carefully observed and briefly recorded. London and the towns in the Midlands and the north of England were surveyed in this way with special care, as many of the Moray House students used to receive appointments in those districts when their training was completed. At the same time he managed to combine with this school inspection an amount of intelligent sight-seeing which to most men would alone have sufficed to fill up the day.

No man's portrait, biographically delineated, is thought to be complete without some account of his politics. In the case of Dr. Paterson politics do not appear as a prominent feature. He was a Liberal, in the best sense of the term, if one may still use it without any of the qualifying epithets and identification marks which have now become popular. His political chiefs were Bright and Glad-

stone, and those men, as men, he admired with his whole heart. Political activities were not congenial to one of so retiring a disposition, but during the historical contest of 1886 he spoke at several meetings in the Liberal interest. During the famous Midlothian campaign he followed the course of events keenly, and both he and Mrs. Paterson attended some of Mr. Gladstone's meetings in the county at considerable inconvenience to themselves.

In municipal affairs he took no active part, and declined an invitation, given after his retirement, to be nominated as a candidate for the Town Council. He had no ambition to make a figure in the public eye, and however much some aspects of the work might have appealed to him it would have been unwise, at his advanced age, to undertake duties of which he had no previous experience.

CHAPTER XII.

EVENTIDE.

When Moray House was finally handed over to the Provincial Committee in 1907, the Rector was at last free to retire. He was then in the seventy-second year of his age. He had almost completed his forty-fourth year as Head of the College, previous to which he had taught for over seven years in Blair Lodge School. For over half a century he had borne the strain of daily teaching combined with administrative responsibility. It was too long. In a letter written nearly twenty years before he had said, "You exaggerate the importance of that one hour more of work. I should be ashamed to say I could not take it so long as I am able to take anything. You do not think a man of fifty-three is at his climacteric, do you, and needs to adjust his habits; sixty-three is more like the time at which the change is needed, is it not?" But at sixty-three there was no change for him, nor for almost ten years longer. It was decidedly too long. His work began to be a burden. He sometimes confessed to being "too tired to speak," and suffered occasionally from insomnia. "The engines are running out, I suppose," he naïvely

wrote, and at another time, "I worked till I was seventy; perhaps that was too long."

Yet when Dr. Paterson put off his harness there was nothing of the decrepitude of old age in his appearance. The venerable figure was still hale and upstanding, and the intellect active and unimpaired. A long and peaceful eventide seemed to extend before him, in his old age,—

> "And that which should accompany old age,
> As honour, love, obedience, troops of friends."

Nor was the fair prospect deceptive; in many ways it was richly fulfilled. He entered upon his freedom with all the zest of a schoolboy going on holiday. An excellent description of the varied interests he found in his new life of leisure was given by himself, after two years' experience of it, in his second presidential address to the Moray House Club.

In the same address he made touching reference to the loss of his life's companion, an irreparable blow, which shadowed his remaining years. Yet with the old indomitable spirit, if not with all the old vigour, we find him two or three years later as far afield as Cornwall, accompanied by a daughter. To him one of the outstanding features of that excursion was the meeting with an old Moray House student even in that distant corner of the kingdom. As a matter of fact it would have been more remarkable had he discovered a place within the four seas where a Moray House student was *not* to be found.

One of the most characteristic things about Dr. Paterson's time of retired leisure was his attending courses of lectures in the University and the New

College. In Professor Saintsbury's class of Rhetoric and English Literature he enrolled as an ordinary student. He also attended Professor MacEwen's lectures on Church History in the New College, and a course on the History of Medicine. Nothing in his whole life is more eloquent of the type of man he was. Most men in his position would have preferred to read up such subjects, if they had sufficient elasticity of mind left for so doing, in the privacy of the study. But the lecture of a master in his own subject gives something which no book can provide, and this " something " Dr. Paterson desired to have. To his simple, straightforward nature the question of his own dignity or status did not arise.

Nor was his surplus mental energy wholly devoted to enriching his own stores of knowledge. " Gladly would he learn, and gladly teach," and he found an opportunity of doing some useful teaching, for the mere love of the work and the pleasure of helping others, by acting as Classical tutor to young men desirous of entering the ministry of his Church, whose Classical education was backward.

And so the years of leisure passed, with no incidents to be recorded, full of the pleasures which spring from an active and cultured mind, from the joy of helping others, and from the consciousness of a long task honestly completed and honourably recognized. But still the fact had to be reckoned with that he had borne the heavy strain too long, and Nature eventually presented the bill for the overdraft which had been made upon her. On a Sunday forenoon, in the spring of 1914, while in his

pew in the Barclay Church, he was seized with a slight stroke of apoplexy. This was the beginning of the end. He rallied, and regained much of his strength and all his cheerfulness and content. He was tenderly cared for by members of his family, and nothing was wanting to make his sunset hours calm and peaceful.

A feature of his last illness was the gradual weakening and occasional loss of memory for recent things. Lord Finlay, in his Introduction to this sketch, has referred to the last hours of Dr. Adam, Rector of the High School, and has compared with his devotion to his school the same trait in the character of Dr. Paterson. The parallel between the two teachers was indeed a close one, for when memory failed Dr. Paterson it was always Moray House that returned to his thoughts, and he often imagined that he ought to go at once to meet his Greek class there. With both those great teachers the most ineffaceable impression on the exhausted brain was the work to which their lives had been whole-heartedly devoted.

Through the gradual process of Nature's decay Dr. Paterson was mercifully spared much of the strain of our years of war. Like so many more he was bewildered by its outbreak, and still more by the lurid glare which it cast upon the mentality and the ethics of the modern German. The educational philosophy of their great thinkers he knew well, but few had realized how far their practice had fallen short, or had foreseen that any educational system, however perfect in its mechanism, when bereft of its soul, must inevitably produce a people similarly mutilated. But the shock of those revela-

tions, the anxiety on behalf of a son serving with the Fleet, and the loss of a beloved grandson who had been for years an inmate of his home—from the keenness of all those troubles he was largely protected by the shades of the eventide which were fast deepening into the darkness of oblivion.

The end came peacefully on June 6, 1917, when the beloved Rector passed away in his eighty-second year, and a few days later his remains were followed to the grave in the Grange Cemetery by a company which included a very large representation of the teaching profession in Edinburgh, as well as of the Church which he had served so well. The news of his death came to many hundreds of his former students at home and abroad as of the loss of a personal friend, and of the breaking of the strongest link in the chain of memory which bound them to old Moray House.

Among the numerous letters of sympathy which were received by the members of his family there were not a few appreciations of the Rector which were of more than private interest and value. From two of these we take the liberty of making short quotations, as they record the impression made by him on those associated with him at the later period of his life—from two different aspects, and by men whose opinions have behind them the support of expert competence in their respective lines. The Rev. Professor H. R. Mackintosh, D.D., wrote—

> [Dr. Paterson] always seemed to me one of those men whose presence and character teach one what reverence is; not merely that he himself was so reverent, but that he created reverence in others. There never has been any one in the

Barclay Church whom I felt to be on the same plane. . . . In my travels over Scotland I have met various people who talked about him in a quite different tone from that which they used regarding ordinary mortals; saying such things as that "He was the best man I ever knew," and I never had any difficulty in feeling that they spoke the truth here.

To myself he was always most kind and generous with the friendship of that profoundly ennobling sort that an old man can give a young one.

I believe it is men like your father that keep the Church alive, and make even men who do not much affect the Church believe none the less in Christianity. There is nothing better in life than the memory of such loved lives.

The testimony of Dr. Alexander Morgan, Rector of the new Moray House, the Provincial Training College, is of peculiar interest, not only as coming from one well acquainted with the importance of a Rector's functions, but also one who, as head of the Church of Scotland Training College, might have been excused for occupying in some degree the standpoint of a rival rather than that of the appreciative friend which he shows himself to be. In his letter he says—

It is one of the chief joys of my life that I had the privilege of following your father in the Rectorship of Moray House. He was most kind to me at the time I was appointed Rector of the other Training College in 1903, and at the time of the transference of the Colleges to the Provincial Committee in 1907 he was most helpful in solving a number of difficult problems. . . . But for his assistance we would not have been able to carry over so much of the old Moray House tradition into the big and somewhat amorphous new College. So long as I am here, that tradition will be avowedly cherished and followed, and I shall do what I can to hand it on undiminished.

Nothing gave me more pleasure than the few visits your father made to the College after his retiral, and I tried to

make him feel how welcome he was. It was the scene of his great lifework, and we were inspired to do our best to live up to his standard. His spirit lives in the College yet, and will continue to influence its work long after those who knew him in the body have passed away.

That is finely said, and is a testimonial to the new Rector who wrote it, no less than to the old Rector of whom it is written. And the same may be said of the terms in which Dr. Morgan addressed the students on the morning after the Rector's death. The address is worth quoting in full—

I wish to make a brief reference to an event which intimately concerns the College. You will have learned from the daily papers of the death yesterday of Dr. Maurice Paterson, who was for over forty years Rector of Moray House Training College. He resigned the Rectorship about ten years ago, when the two Church Training Colleges were combined and placed under the management of the Provincial Committee. Many of you, I am sure, must have heard him spoken of with reverence and admiration by those who studied under him, for he had an extraordinary influence over his students. He gave to their intellectual and spiritual nature an impress which lasted for life, and wherever you meet a former student of his, you can count on finding definite clear-cut qualities of mind and character. He was a man of outstanding strength and nobility of nature, and of strong religious convictions. He imparted many of his own qualities to those who studied under him, and through these his influence is being felt throughout the length and breadth of Scotland to-day.

In Dr. Maurice Paterson Scotland has lost one of her most distinguished educational workers of the past half-century. Like all outstanding men, he was remarkable for his power of work and his concentration of purpose. Besides the duties of the Rectorship, he did a great deal of teaching. He was the only Lecturer on Method, and he lectured on Education, Religious Knowledge, and Latin and Greek. These last-mentioned subjects were his favourite ones, and those

who attended his classes in them got an impetus which lasted for life. To the last he retained his interest in these subjects, and went on reading and studying them. He was a student till the end.

Here in Moray House his influence lives. He gave Moray House College a reputation and a standing of which we are the inheritors. It is for us to carry on with strenuous and serious purpose the work he began, and to do it in so far as we are able with the same spirit of consecration and Christian purpose.

And so we bid him a reverent Farewell. At the Moray House Club meetings the venerable figure, the wise and genial words, will be seen and heard no more. Not again will Moray House men and women be heard to say, "It was well worth the journey just to see and hear the Rector once more!" Dear old Rector! As students we respected and somewhat feared him; then we began to understand him; inevitably we ended by loving him. Now we envy him. It is surely a worthy accomplishment for any man so to live and so to work that he leaves behind him a memory such as that of the Rector—to be for half a century a leader in the noblest of tasks, and then still to live on in the inspiration and the guidance of his teaching and his example working through hundreds of those who carry forward that task in the world.

THE END.

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